

SCHOOL OF CHARACTER



THE NEW EDUCATION

THE
NEW EDUCATION

OR THE

ONE HUNDRED

POINTS OF CHARACTER

OTHERWISE CALLED THE

SCHOOL OF CHARACTER

CONSTRUCTED BY

EDMUND SHAFTESBURY.

Ralston *Edmund*
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DEDICATED

To that most estimable and most to be desired
of all persons:

“QUI NE CHANGE PAS,”

After entering the White Citadel.

“Thus would I double my life’s fading space;
For he that runs it well, twice runs his race.
 And in this true delight,
These unbought sports, this happy state,
I would not fear, nor wish, my fate,
 But boldly say each night,
‘To-morrow let my sun his beams display,
Or in the clouds hide them; I have lived to-day.’”

Citadel of Character.

CHARACTER is what a man is, not what he is reputed to be. Reputation is not always based upon character, but more often upon a concealment of character. The usual inquiries concerning this attribute are intended to ascertain if the person in question is honest as far as lying and stealing are concerned, or is morally strong in matters of temptation. These are but two points only in the development of character and form but two per cent. of the whole scope.

Looking for a broader understanding of what is meant we find quality after quality rising before us in a procession of essential traits. The person who does not lie, who does not steal, who keeps all the commandments, may be a very disagreeable individual. He may be mean in scores of ways, weak in scores of ways, and a very undesirable friend or companion. We know of men who are morally perfect, as far as earth is concerned, yet who are shriveled in all other departments of their being. We know women who are probably chaste, but are never chased; who are truthful, yet unable to hold the contents of their knowledge; who would rather die than steal, and yet who are as weak in purpose as a jelly-fish is weak in body.

This may lead you to believe that purpose is character. It is no more so than a window is a house. Were you to seek a correct definition, there would be some difficulty in making it accurate, and more in making it complete. A man marries a woman for her beauty, her sweet and gentle ways, possibly her winning ways; but, in a year or so, his love has waned because a temple cannot rest upon air. It is a common remark that love must be founded upon respect; that this latter quality must precede the permanent establishment of the former; and that which commands respect must be character. This is probably true. But there is no one thing that commands respect. The hero who, for love of the water, leaped into a yard-deep pond and saved a millionaire's daughter from a liquid grave, won the profoundest temporary respect of the maiden, accepted her hand and incident-

ally a check from her father. That was what the world would call respect; an admiration for the heroic or sportive qualities of the young man. But it had no other basis. A house standing on one leg may be suitable for birds, but not for human lovers. When they were married, the wife found nothing to further admire in the hero of the shallow pond. Even his fondness for water was confined to outdoor bathing in open weather.

Then would arise the question of cleanliness as a strong trait of character, likely to arouse respect. It has been said that this quality is next to godliness; but there are other things that are next to godliness also; like radii of a great center; and it is surely true that, while uncleanly people are extremely obnoxious, some of the most cleanly are vixenish, waspish, narrow and repulsive in other traits. We make these remarks to show that character is not a quality, not a trait, not an attribute; but a full rounded structure composed of many essential parts, and designed to give to mind, body and soul a fit dwelling-place on earth, with an absolute assurance that such a life must open a most glorious existence hereafter.

So numerous are the parts that make the stronghold that the prospect widens as we give it study. There is no other line of development that can be compared with it. There is more of real self to be seen, more of life to be conned, more of value to be attained, more of advantage to be gained in this pursuit than in any other. Health has been the theme of our earlier books, and health is everything, in the sense that a solid foundation is all-important in the erection of a great castle; but who cares for the foundation without the structure? Who wishes for nothing but health, as a horse might have? Health without mental ascendancy is an unbuilt wall. Mind without health is a fragile garret. Perfect health and greatness of mind, without character, is like a roof on a foundation with no place to dwell.

There is no attainment so complete as this. It requires not one, but every part of the structure. Roofless it would be lacking in part of itself. Founded upon sand it would be monstrously deficient. Character compels health of body, mental attainment, moral purity, and much else beside. For this reason we do not hesitate to declare it the most important study in all the broad scope of human existence. It is all inclusive; and is the only education that can so be termed.

“Sad dreams! as when the Spirit of our Youth
Returns in sleep, sparkling with all the truth
And innocence once ours, and leads us back,
In mournful mockery, o’er the shining track
Of our young life, and points out every ray
Of hope and peace we’ve lost upon the way.”

—*Thomas Moore.*

ORIGIN OF THE SCHOOL.

Many years ago, when the author was too young to realize the meaning of training like this, he yearned for some standard to live by, for the development of a strong character. The moral and religious systems in vogue were fully sufficient to meet all the requirements of those who were inclined toward them, but they failed to build secular character. The fact was and is that the vast majority of moral and religious people are not wholly developed. They are illustrations of the great truth that the attempt to build one side alone of character results in erratic growth. Cranks, bigots, enthusiasts may possess good traits; but they handicap the cause they support. Religious and moral codes fail to command the respect of many people, because they do not furnish a secular standard to live by capable of elevating and broadening that nature which is implanted in all human beings. Disappointment has dropped like a dead weight into the heart of many a young man and woman who sought for true guidance, and found it not. It is not wise to say anything against religion, and the author would gladly say everything for it; but the truth remains that we are superstitiously drawn to it in times of fear and distress; and drift from it in periods of success.

The Creator does not do for us that which we can do for ourselves. The great secular boons for mankind are found by man's efforts. The One Hundred Points of Character are not given as untried ideas to the world. They exist, and have existed from time immemorial; but they must be sought after and utilized by man, as all forms of education have been. Lightning, and many other great elemental powers, have always been ready for use, but the inquiring mind of man had to seek them, adopt them and apply them. If religion is given us from God, we could not expect more than God has given. If we are giants in our control of the forces of nature, should we be infants in moral matters, and reach out after nothing, receiving food in semi-digested pap, like weaklings? Man must educate himself and must draw the forces of education from the world around him.

A standard to live by is necessary. It might be made a hand-companion of religion; in which case, instead of seeing so many half-filled churches in the world we would behold them crowded to the doors.

The surfeit of success, or the debasement of crime, never can reach that extreme where the yearning for true character is entirely dead. Moral paralysis is never complete.

The heart is always striving after something. The soul's longing for a happiness greater than this life affords has prompted the moral codes and beliefs of every race on the globe from the beginning of time down to the present day. It is in man to stay.

The "School of Character" seeks first of all to touch that well-spring. This is not done by appealing to man's moral nature; for failure would result. To soothe a bruised child we should not lift him by his wounds. The slightest finger-touch on the moral side of most men would be painful.

The first step is to gain the confidence of the pupil, by appealing to his common sense, his practical needs; and proving to him that to-day may be made happier than yesterday, and to-morrow happier than to-day.

So character is formed. The impulse, once started, soon acquires momentum, and presently one more name is added to the list of "the world's true men and women."

"I am: how little more I know!
Whence came I? Whither do I go?
A centered self, which feels and is;
A cry between the silences;
A shadow-birth of clouds at strife
With sunshine on the hills of life;
A shaft from Nature's quiver cast
Into the Future from the Past;
Between the cradle and the shroud,
A meteor's flight from cloud to cloud."

—John Greenleaf Whittier.

HOW PUPILS ARE TRAINED IN THIS SCHOOL.

The work is done entirely by the pupil. The standard to live by is furnished from the requirements of mankind. The One Hundred Points of Character have not been invented, but are collected from the experiences of the world at large.

The stimulus to succeed must be self-sustaining, and not fed from without. It must be inherent and not artificial. In this respect rests the chief value of the present course of training.

The author of this method has created nothing. His reproduction upon paper of Nature's own process is original only as far as authorship is concerned; the true merit lies with Him who made humanity what it is, and gave man the means of the highest possible development.

DEFINITION.

Character is a citadel of strength. It has four walls, corresponding to the four sides of human nature. These walls are

built of material from the workshops, where the pupil first enters. This material is carried from place to place along the highway, and is thoroughly tested as to quality, strength and durability. As it is being transported it is added to and worked upon, until, when finished, it fits its proper place in the citadel, there to remain for all time.

Work is commenced upon all four walls at once. When completed they are impregnable; and the person who dwells within them is able to cope with the world in its sunshine and shadow; and is master of himself and of circumstances.

The training is intensely interesting as soon as the apprenticeship in the workshops is completed. No course of study can be said to be equally profitable; for it is not often, if ever, that we are enabled to take a true measure of ourselves, of our capabilities and deficiencies.

To seek to teach pupils by giving advice would be waste of effort. Advice was never of less value than at the present day. Books and people are full of it; but who cares for it? Advice in the nineteenth century is as valuable as ice in Greenland. But encouragement is necessary.

Self-effort is the first great principle of growth. With this simple truth constantly before us, and acted upon, the development of character is surprisingly rapid; without it, we drift toward nothingness.

The first steps are so readily taken that the pupil feels a pleasure in their ease; goes to work; becomes interested; finds his self-pride awakened; ambition is aroused; he proceeds into the difficult training with a zest; and at length is hopelessly entangled in the toils of a glorious resolve to develop true character.

Thus the weaker individuals are made strong men and women, and the strong men and women become splendid specimens of the grandest race that ever lived.

The simplicity of the early steps should not be disregarded; nor should pupils look lightly upon things that seem so little. There is a purpose in the ease with which the earlier work may be performed. Great men value simple things. A pumpkin is larger than an acorn, but the acorn contains the seed of the giant oak. Do not despise the acorn. The perfection of small things makes greatness possible.

“Build thee more stately mansions, O my soul,
As the swift seasons roll !
Leave thy low vaulted past !
Let each new temple, nobler than the last,
Shut thee from heaven, with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life’s unresting sea.”

—*Oliver Wendell Holmes.*

THE FOUR ROADS TO CHARACTER.

The life of each man and woman is his or her world. From the four quarters of this human world spring four roads, each leading to the summit, on which the citadel is to be built. The name of this citadel is CHARACTER.

At the beginning of each road a workshop, already prepared, may be found. There are four workshops, one in each quarter of the world. Four journeys are commenced at one and the same time. To travel from four remote corners of the world to one focal point would ordinarily be impossible; but human nature is diverse, and character is distinctly four-sided. A house cannot be built of one wall, nor do good mechanics erect one side at a time. The perfect structure rises equally in all its parts.

No perfect simile can present the beauty of our growth.

The workshops are numbered 1, 2, 3 and 4.

The four roads are likewise numbered, and they lead to the four walls of the citadel, which receive their numbers correspondingly.

The pupil passes through three

HISTORIES:

- 1.—Apprenticeship.
- 2.—Journeying.
- 3.—Residence.

To accomplish these Histories it is necessary to pass through

FIVE PHASES OF PROGRESS:

- 1.—In the Workshop.
- 2.—Out in the World.
- 3.—Down in the Depths.
- 4.—Up on the Heights.
- 5.—In the Citadel.

The History of the Apprenticeship is made "In the Workshop."

The History of the Journeying is made "Out in the World," "Down in the Depths" and "Up on the Heights."

The History of the Residence is made "In the Citadel," which continues forever.

All pupils who enter the Citadel are entitled to the Jewel Emblem, a solid gold charm set with a genuine diamond, and surrounded by oak leaves to show strength of character.

THE STAGES OF PROGRESS.

There are one hundred stages to be made. These mark the progress of the pupil; and each stage furnishes material for a lesson.

Twenty-five stages are made on each road.

Nine of these twenty-five are accomplished "In the Workshop."

Seven are accomplished "Out in the World."

Five are accomplished "Down in the Depths."

Three are accomplished "Up on the Heights."

*One at the outside of the "Citadel."

By adding the stages of the Four Roads together it will be seen that there are

Thirty-six "In the Workshop."

Twenty-eight "Out in the World."

Twenty "Down in the Depths."

Twelve "Up on the Heights," and

Four "At the Citadel."

As the pupil progresses and the work becomes harder the stages become less, eight being dropped at each phase.

“The first sound in the song of hope
Scarce more than silence is, and yet, a sound.
Hands of invisible spirits touch the strings
Of that mysterious instrument, the soul,
And play the prelude to our fate.”

TO THE BEGINNER.

You do not know yourself.

People about you have studied you more than you imagine. They can tell you some things about yourself that are undoubtedly true, which you would not believe. There are phases in your character which, if you had some kind friend to explain them to you, would help you materially in the battle of life. You are walled in by barricades over which *you* cannot see. Are you willing to break through them?

“HE WHO, ON THE ADVENT OF A NEW HOPE, SHUDDERING AT THE PAST, MAKES PLEDGE TO HIS OWN SOUL OF A NEW AND BETTER LIFE, WITH PURPOSE STRONG ENOUGH TO COMMAND ITS FULFILLMENT, BRINGS A SMILE TO THE FACE OF THE RECORDING ANGEL AND PLACES HIMSELF UNDER THE SHELTERING WING OF THE ALMIGHTY.”

In a few lessons it will dawn upon you that Decision is one of the Points of Character. You must apply this point here and now. The course of training is unique and beautiful, if you pursue it as a Reading Pupil. It is grand, even to the limit of sub-limit, if you pursue it as a Record Pupil. You cannot become the latter until all the lessons are owned exclusively by you and in your sole possession. As soon as you certify to this, you may make the decision as to what course you will pursue.

Until then you will be classified as a Reading Pupil.

TO THE RECORD PUPIL.

Upon looking the lessons through, and reading the pledges, if you desire to enter upon the great work before you, notice should be sent to the ally whom you may select as prescribed later on. This being done, your name should be enrolled upon your books, and a careful record of your progress kept from the time you enter the Workshops as an Apprentice until you reach the Heights and apply for admission at the Citadel. The regular reports which you are to send will be explained to you from time to time as the lessons proceed. Full directions will thus be obtained before the end is reached.

All your letters to your ally should be strictly private, and the record of your progress, with its successes and temporary failures (if any), will be known only to such ally.

“Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of Truth thy
Bondman let me live.”

—William Wordsworth—“Ode to Duty.”

THE GREAT PLEDGE.

You are about to enter upon a new existence. The wheat from your past life is to be saved and the chaff burned. If the future means anything to you this should be made the turning point of your life. “Let the dead past bury its dead.” Do not mourn over its mistakes, nor grieve at its failures. They are

beyond your reach. Commence life anew this day. In so far as you have laid the foundations of character in the past, you will find your future progress less difficult. But at all events commence anew. Landing, as you are, in a new country, destroy the ship that brought you here, that return may be impossible.

Before signing the pledge, retire to some place where you may be alone with your thoughts. In the solemnity of that retirement think of life and its meaning to you. Ask yourself the question: "*Am I in earnest?*" Do not come out of this self-study until you can answer "Yes" clearly and firmly. If you fail to do so, seek another opportunity for a similar seclusion and once more commune with yourself. When the answer "Yes" comes from your heart, supported by your will, you must then mentally resolve to sign the pledge in this chapter. But, lest you yet waver, you should wait until the next day before actually subscribing your name. The line is then drawn between your past and the future. From the moment your pen is lifted from the page whereon you have recorded the noblest purpose of your life, you and this book are to be close friends. Its leaves and records are for your eyes only. Every page shall bear some word or thought whose sacred import shall represent to you alone the yearning of your soul. The frequent recording of your accomplishments, your hopes and longings, the quiet inner communion of your heart with the great facts which are drawn from the experience of daily life, bring out your character with the stamp of serious, earnest purpose upon it.

If you are religionless make this your religion, for even savages have had some standard to live by.

If you are not religionless make this a complement to that higher and grander life which you seek—the true character of the soul.

The necessity for signing a pledge is apparent.

Self-effort is the great lack of human nature; and yet is the most essential element in character. There are millions of poor people in America; and it may be stated as a general (though not universal) rule that where self-effort is lacking poverty begins. This is but one of the results attending this deficiency. Character often fails or wins on the same line.

When we talk with those about us who show by every word and act the possession of this palpable fault; and when we see

the lives of failure that follow in its wake we are surprised that on so slight a thing hinges the smallness of the lives of the masses of mankind. The signing of a Pledge binds people to themselves. It becomes a question of Honor. There is a class of men who are very weak; to whom an obligation, however sacred, is never binding; who would sell their souls, their own honor, and that of their wives and daughters for a mere dime, with no thought or care of the consequences. On the other hand, there are noble types of men whose slightest word is as good as a bond, whose oral promise for a million would be honored if it took the last dollar to pay it.

Between these two extremes let us hope to find most of our pupils; with as many as possible in the latter class.

The signing of the Pledge of this chapter is a serious matter. As will be seen, it is almost impossible to dishonor or break it; for the losses are so graded that an omission affects your graduation percentage rather than makes you a pledge-breaker.

THE GREAT PLEDGE.

I, THE UNDERSIGNED, WHOSE NAME IS HEREUNTO SUBSCRIBED, HAVE CAREFULLY READ EVERY WORD OF THIS COURSE OF LESSONS FROM THE TITLE PAGE TO THE END, AND HAVE RE-READ EVERY PLEDGE IN THEM. DESIRING TO PURSUE THIS COURSE OF TRAINING TO THE END, AND TO ADOPT THE "ONE HUNDRED POINTS OF CHARACTER" AS A PART OF MY LIFE, I SOLEMNLY PROMISE MYSELF TO ENTER THE FOUR WORKSHOPS AT ONCE; TO MAINTAIN DAILY THE 1st, 2d, 3d AND 4th POINTS OF CHARACTER, AT LEAST, EVEN IF I FAIL IN OTHERS; TO PERSIST THROUGH TO THE END OF ALL THE LESSONS; TO TRY AGAIN WHENEVER I FAIL; TO WRITE TO MY ALLY ON THE FOURTH DAY OF EVERY MONTH, REPORTING MY PROGRESS; TO OWN EXCLUSIVELY THIS COURSE OF LESSONS AND TO HOLD THE

SAME FROM ALL OTHERS, EXCEPT MY IMMEDIATE RELATIVES AND ALLY.

SIGNED THIS..... DAY OF..... 190..

AT.....

.....

Use pen and ink in signing the Pledge.

Sign it in this book and do not tear out the page. As soon as you have signed it, write your full name and date on the first blank leaf of this book, with the words: Entered the Workshops on, 190..., and reached the White Citadel on, 190...

The first date may be filled in now, and the last reserved until the finish is made.

A person who finishes in a year will be doing well. The most zealous and faithful ones can save a month or two while others will exceed the year.

The Great Pledge is known as Pledge No. 1.

The Pledge is not to be copied or signed upon any other paper except in this book. The following statement should be copied upon good paper and mailed to your ally.

STATEMENT.

You are hereby notified that I have this day of 190... signed the Great Pledge. I will communicate with you on the fourth day of every month.

.....

.....

SELECTING AN ALLY.

The following provisions should be strictly adhered to in the taking of this important step:

1. A young man should select a young man. There should not be more than six years difference in ages.

2. A young woman should likewise select a young woman.

3. A man over twenty-eight or thirty years of age should select a man not younger than himself, nor more than forty years old.

4. A woman should likewise follow the rule just stated.

5. A woman over forty should select a woman over forty.

6. A man over forty should select a man over forty.

7. The ally need not own a copy of this book, as formerly required; but the present volume is not to be loaned to such ally, although it may be used and studied in the presence of the owner.

8. While an ally residing in the same town may be more convenient, it is fully as efficient to secure one who lives at a distance, for all reports and notices are to be made in writing in either event.

9. Under no circumstances must the ally be of the opposite sex.

10. In seeking for an ally it is proper to write a letter somewhat after the following vein: "I have entered upon a course of study for my personal improvement, and under the rules laid down it is necessary for me to procure an ally with whom I may confer from time to time in writing. The duties of the ally are very brief. No expense of any kind is to be incurred. I am to make a short report once a month, and the advice and other guidance to be received will be indicated as the course of training proceeds, so that no preparation or other labor will be necessary on your part. All that is required is that you are willing to encourage efforts of improvement and advancement in your fellow-beings; and to hold for me beyond my recall until after graduation all records and reports that I may send to you. Will you, during the period of this course, which will probably last a year, act as my ally?"

“Large elements in order brought,
And tracts of calm from tempests made.”
—*Alfred Tennyson.*

THE RULES.

RULE 1.—Reading Pupils will treat this work as they would any other book. The reading of its pages will do much good.

RULE 2.—Any person may loan, sell or destroy these lessons, as long as he, or she, remains a Reading Pupil. But upon enrollment as a Record Pupil, this book must be devoted solely to the pupil's own use and advancement.

RULE 3.—No person can be recognized as a Record Pupil who has not procured these lessons direct from the Ralston Publishing Company, of Washington, D. C.

RULE 4.—Two Record Pupils cannot use the same book.

RULE 5.—Whenever a loss incurs, the percentage of the same, as given in each lesson, must be recorded at once. The report of percentage made and lost must be forwarded to Washington on the fourth of each month.

RULE 6.—The Great Pledge is not to be considered as broken as long as the pupil is trying each day to do the best he can. Failure under these circumstances only decreases the percentage.

RULE 7.—The following system of determining the percentage of loss and gain shall prevail. When the provisions of any one lesson are carried out a record of one hundred marks shall be made. The failure in whole or in part to accomplish the required result shall be reckoned at the value attached to each Point of Character. This value is seen by the loss which is given at the end of each lesson. A loss or gain of one hundred marks is equal to one per cent. on the final record.

RULE 8.—No pupil shall retrace his steps. The period of neglect or abandonment, if any occur, shall be regarded as not existing; and if the pupil ever after should renew the study the first day of renewal shall be regarded as the day next after the last preceding one on which the lessons were observed. All lessons must be taken in their order.

RULE 9.—A Point, when lost by failure or neglect, may be "saved" in the manner prescribed in each lesson.

RULE 10.—The course of training is not considered as ended until the pupil reaches seventy-five per cent. or more; whereupon a review may be had, in the hope that a more successful result may be attained.

ENTERING THE WORKSHOPS OF CHARACTER.

The pleasant task of moulding a masterly personality is now about to begin. All that is worth living for in this world is the result of deep solitude of the mind, wherein the best side of what we are is comparable with the worst; and there the process of eliminating the one and developing the other must have its origin. No man or woman should be a hermit; nor should any person be always in communication with others. In the former case there can be nothing gained by living; in the latter case there can be no deliberation in life. Acts and words must not be altogether haphazard, for they then fail to express the full truth. A little period of solitude in each day may prove a developing school of great magnitude.

“The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.”

—*Henry Wadsworth Longfellow.*

LESSON ONE. FIRST POINT OF CHARACTER. SELF-EFFORT.

FIRST DAY IN THE WORKSHOPS. ROAD NO. 1.

In attempting to measure yourself as to strength or weakness of character no better test could be applied than the *Evening*

Exercise, which is made the requirement of this lesson. This exercise is doubly beneficial, as it tends to tone down an irritant disposition, by its strengthening and calming effect upon the nerves; but its chief value is in the fact that it compels you to make a self-effort. This effort is directed toward the acquisition of good health and sweet sleep.

Yet, if the exercises were fruitless and meaningless, it would not be valueless, for it would develop one of the most important Points of Character: *Self-Effort*.

When Napoleon the First told a young man to write three pages of his thoughts upon paper every day, and then destroy them, some one laughed at the apparent nonsense; but the young man persisted. The effect upon his character was very marked and decided.

Students who spend four years at college, even if they forget all they learn, are laying a foundation for application.

It is a difficult thing to apply one's self, especially by a voluntary act of the will. An employé does it from necessity, and is therefore a slave.

Health is the last thing which demands the attention of a well person: yet to *retain* health is better than to *regain* it. Irritant natures may be found in sound bodies, for the nerves are often unruly in healthy flesh. Irritable people lack self-control, and thereby lose strength of character. The following exercise is peculiarly calming to the nerves, producing pleasant sleep, making the circulation of the blood even, and relieving the pressure upon the heart and brain. Its effect upon the general health of the body is wonderful.

It is not given to you because of its beneficial results, but solely for the purpose of developing true character. It is a test of your strength of will. You will probably use it a few nights with much determination and earnest purpose to carry it through to the end, but in a week or so the novelty will wear off; and, child-like, you will lapse into a desire for something new to take its place. When the exercise begins to weary you by its monotony, then will come the battle with yourself. Will you yield to that insinuating demand of your nature which will whisper to you: "What is the use?" It is a fact that something will say in your ear: "You are tired to-night, very tired. Put off the Evening Exercise. It won't matter. What good is it?"

Fight this battle right then and there. Fight it to the finish. It is manly and womanly to conquer self. "He who would rule others must first learn to rule himself."

No other accomplishment can bring such solid satisfaction, such content of mind as this. If you lose, try again. But win in the end.

Your ally will be more interested in receiving your reports from this battle than from any other.

It is evening. You are about to retire. Before doing so read this lesson carefully and thoughtfully up to the present place. Resolve to keep the Great Pledge, and say so aloud. Spoken words are colored with the degree of decision in your nature, and they react on the resolve. A villain is alarmed at the sound of his own voice, while a conscientious man is strengthened.

REQUIREMENT.

Evening Exercise.

Bathe the feet very slowly and thoroughly in cold water. Hot water thins and vitiates the blood, and weakens the nervous system. If the shock of cold water is painful to you, use lukewarm water, gradually lowering the temperature. Be sure the feet are made as clean and pure as the face. Wipe very dry; then rub violently with the hands; and finally rise on the toes and let the body down twenty or thirty times, until weariness ensues. All this can be done in two minutes.

REMARKS.—The value and purpose of the *Evening Exercise* have been stated in the early part of this lesson; but it is well to know something about the feet. Tickling the soles of the feet causes a painful sensation. This shows their exceedingly sensitive nature. A healthful perspiration from the feet, especially at night, if not excessive, will relieve the skin and face from many impurities in the blood. That part of the body which is subjected to the most frequent washing will attract and exhume the greatest quantity of impurities from the blood. People who bathe the *face* oftener than the rest of the body have pimples, or bad complexions. Owing to the sensitive nature of the feet a cold is easily caught by wearing slippers or low shoes in the house; or by standing on a cold sidewalk in winter long enough for the

cold to pass through the soles of the shoes. This accounts for so many colds, the origin of which has never heretofore been understood. Feet washing is considered a mark of hospitality in Oriental countries, and a pleasant pastime in others.

While not required in this lesson, yet it would be very beneficial to bathe the lower limbs every evening. It is not healthful to wear at night any of the clothing worn during the day. These are suggestions only.

Some pupils will fail to perceive how this exercise will aid to build character. Future records will prove it to *them*.

LOSSES.—When the pupil has performed the *Evening Exercise* for two hundred nights, of which number one hundred have been successive, the record must read perfect; that is, one hundred marks (equal to one Point, or one per cent.) have been made. In a person of average faithfulness this course of training will run a year. In this time many opportunities for making a record of one hundred successive nights will occur, especially if the failures are early in the year. However, there will come a time when the pupil will close the account; and if it is then seen that a perfect record has not been made, the losses should be estimated as follows:

First examine your record on the blank page opposite, which should contain every date when the *Evening Exercise* has been performed. If the one hundred successive nights have not been made, count the largest number that *are* successive, and allow one mark loss for each night lacking. Thus if there are fifty-six successive there would be forty-four lacking; equal to a loss of forty-four marks. Then allow one mark for every night short in the two hundred in the year. Thus if you have made one hundred and ten nights in the year, of which fifty-six have been successive, your losses would read as follows:

Ninety marks for ninety nights *omitted*. Forty-four marks for deficiency in *successive* nights. Total loss one hundred and thirty-four. This would detract more than one per cent. from the final record. If you will send us an account of the facts we will do the figuring.

HOW SAVED.—The losses in this lesson may be saved by delaying the final day of reckoning until the task is accomplished.

Be sure to record daily the date of each compliance with the

requirements of this lesson. Records should be in ink, and on the back of the pages of this book.

The first day in the Workshop is ended, and the first stage on Road No. 1, leading to the North Gate of the Citadel has been accomplished. All things come to an end sooner or later. It is a good journey.

LESSON TWO.

SECOND POINT OF CHARACTER.

ABSORPTION.

SECOND DAY IN THE WORKSHOPS. ROAD NO. 2.

The pupil is now carried to another quarter of the world—*his* great world. He has accomplished the first stage on Road No. 1.

The same must be done here.

Similes are imperfect. Character is four-sided. The successful structure must be made by building all four sides together, as a palace would be made. Therefore the first stage on Road No. 1 is followed by the first stage on Road No. 2, the first stage on Road No. 3, and the first stage on Road No. 4; after which the pupil will take the second stage on Road No. 1; and so on in proper rotation.

If one knew how, he could easily predict a coming great man or woman by watching any young person past the age of fifteen. Precocity in children generally makes cheeky men and women, and often nothing else. The true test of future greatness is not in the boldness of the child.

A person past the dividing line, which is near the age of fifteen, who naturally is absorptive, is by nature made great, or *born* great. To *acquire* greatness one must form the habit of *Absorption*. A smattering of superficial acquisition can be palmed off only on the ignorant. An absorbing person drinks experience like a sponge, but retains it like a safe, and uses it for its own increase.

Nine persons in every ten are shallow ground; chiefly from habit. A person of strength of character can readily change old habits to new. In this stage of progress we will give you an exercise that will be easy for the shallowest, and yet profoundly deep for the greatest men and women who have ever lived. It requires the least possible effort.

The principle involved is founded on the accumulated experience of the ages. The greatest characters of one generation have absorbed the thoughts of the greatest characters of the preceding generations. This accumulation has come down to *us*.

A great character leaves behind him in language the very pith and essence of himself. The things a man says are himself. He at one time loved to quote the grandest thoughts of his predecessors, until by absorption they became a part of *his* character.

Edward Everett declared this to be the surest and quickest means of building a strong character; and no great person has ever failed to follow the plan. Webster was full of Milton, Shakespeare and the Bible.

REQUIREMENTS.—“*The Morning Quotation.*”

Have ready, by previous preparation, a list of quotations from the grandest men and women that have ever lived. If you can find no other then use those which follow this chapter. Repeat *aloud*, carefully and seriously, one quotation each morning. This must be done immediately upon arising, and not in bed; not after doing other morning duties. It must be the first thought of the day. Think over the sense, learn as much of its meaning as you can, say it aloud in a proper voice, firmly and feelingly, as many times as you prefer, until the spirit of the thought has entered your heart; take some thought that you believe and feel; something that accords with your nature. The *Morning Quotation* should be given two hundred mornings, one hundred of which should be successive.

REMARKS.—Well spoken words reflect their meaning on the soul. A thought read by the eye or *coldly* uttered by the voice appeals to the brain only and is rarely ever fully absorbed. A thought *feelingly* spoken, with the full heart of the speaker back of it, is soon absorbed. Thus the grandest and most sublime ex-

perience of the world's past great men and women can be drawn into our natures.

The first experiences of childhood are stamped on a whole life. The earliest impulses of a day live and breathe into a strong and pure life all through the hours till night. We are affected in the day time by the first mood of the morning.

It is better to hunt for the quotations, but this is not insisted upon. Do not wait till the morning, and then search for them, unless you have sufficient time in the morning at your disposal.

Check off daily the fact that you have complied with these requirements.

LOSSES.—These are estimated in the same manner as those of the last chapter.

How SAVED.—The losses in this lesson may be saved by delaying the final day of reckoning until the full task is accomplished.

The second day in the Workshop is ended, and the first stage on Road 2, leading to the East Gate of the Citadel, has been accomplished.

The pleasant journey thus began ought never to end. We hope our friend who is undertaking this great task will, on reaching the Citadel, write us that the *Morning Quotation* is to be continued through life. It is, however, optional with all.

MORNING QUOTATIONS.

As some of our pupils will not have opportunities for selecting a list of quotations to be repeated aloud each morning, we append a large number of the best. One should be spoken each morning, with true feeling, several times, until its thought is completely absorbed and made a part of your very nature and character.

It is not a good idea to use them in their order, but the one most in accord with the mood you are in on rising in the morning should be used.

QUOTATIONS.

Who does the best his circumstance allows, does well, acts nobly—angels could do no more.

Wise men ne'er sit and wail their loss, but cheerily seek how to redress their harms.

Sum up at night what thou hast done by day; and in the morning what thou hast to do.

And this our life, exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in everything.

The good are better made by ill, as odors crush'd are better still.

Love thyself last; cherish those hearts that hate thee; corruption wins not more than honesty. Still in thy right hand carry gentle peace, to silence envious tongues.

A moral, sensible, and well-bred man will not affront me, and no other can.

Revenge, at first though sweet, bitter ere long, back on itself recoils.

Oh, that my tongue were in the thunder's mouth! Then with a passion would I shake the world.

One by one in the infinite meadows of heaven, blossomed the lovely stars, the forget-me-nots of the angels.

Earth is all in splendor drest; queenly fair, she sits at rest, while the deep, delicious day dreams its happy life away.

What's a fine person, or a beauteous face, unless deportment gives them decent grace?

Oh, how much more doth beauty beauteous seem, by that sweet ornament which truth doth give! The rose looks fair, but fairer we it deem, for that sweet odor which doth in it live.

The beautiful are never desolate; but some one always loves them—God or man. If man abandons, God Himself takes them.

Heart on her lips, and soul within her eyes, soft as her clime, and sunny as her skies.

There's beauty all around our paths, if but our watchful eyes can trace it midst familiar things, and through their lowly guise.

Do good by stealth, and blush to find it fame.

Neither a borrower nor a lender be, for loan oft loses both itself and friends; and borrowing dulls the edge of husbandry.

That place which contains my books, the best companions, is to me a glorious court, where hourly I converse with the old sages and philosophers; and sometimes, for variety, I confer with kings and emperors, and weigh their counsels.

He that's liberal to all alike, may do a good by chance, but never out of judgment.

Conceit, more rich in matter than in words, brags of his substance not of ornament; they are but beggars who can count their worth.

'Tis more brave to live than to die.

Care to our coffin adds a nail, no doubt; and every grin, so merry, draws one out.

Vessels large may venture more, but little boats should keep near shore.

Things done well and with a care, exempt themselves from fear.

I find the fool when I behold the screen, for 'tis the wise man's interest to be seen.

Nature never stands still, nor souls either. They ever go up or go down.

Not in vain the distance beacons, forward, forward let us range. Let the great world spin forever down the ringing grooves of change.

Errors, like straws, upon the surface flow; he who would search for pearls must dive below.

Learn to dissemble wrongs; to smile at injuries, and suffer crimes thou want'st the power to punish; be easy, affable, familiar, friendly; search and know all mankind's mysterious ways. But trust the secret of thy soul to none.

The hand that rounded Peter's dome, and groined the aisles of Christian Rome, wrought in a sad sincerity; himself from God he could not free; he builded better than he knew;—the conscious stone to beauty grew.

Love, hope, fear, faith—these make humanity; these are its sign, and note, and character.

Why should a man whose blood is warm within, sit like his grandsire cut in alabaster?

But still I dream that somewhere there must be the spirit of a child that waits for me.

Under the storm and cloud to-day and to-day the hard peril and pain—to-morrow the stone shall be rolled away, for the sunshine shall follow the rain.

The fiercest agonies have shortest reign; and after dreams of horror, comes again the welcome morning with its rays of peace.

One launched a ship, but she was wrecked at sea; he built

a bridge, but floods have borne it down; he meant much good, none came: strange destiny, yet good he had not meant became his crown.

Conscience, a terrifying little sprite, that, bat-like, winks by day, and wakes by night; hunts through the heart's dark holes each lurking vice, as sharp as weasels hunting eggs or mice.

Changeless march the stars above, changeless morn succeeds to even, and the everlasting hills changeless watch the changeless heaven.

God made the country, and man made the town; what wonder then, that health and virtue, gifts, that can alone make sweet the bitter draught that life holds out to all, should most abound, and least be threatened in the fields and groves?

The brave man seeks not popular applause, nor, overpower'd with arm, deserts his cause; unsham'd, though foiled he does the best he can, force is of brutes, but honor is of man.

The brave man is not he who feels no fear, for that were stupid and irrational; but he whose noble soul its fear subdues, and bravely dares the danger nature shrinks from.

How sweet and gracious, even in common speech, is that fine sense which men call Courtesy! Wholesome as air and genial as the light, welcome in every clime as breath of flowers—it transmutes aliens into trusting friends, and gives its owner passport round the globe.

Between the acting of a dreadful thing and the first motion, all the interim is like a phantasma, or a hideous dream.

Nor all that heralds rake from coffin'd clay, nor florid prose, nor honied lies of rhyme, can blazon evil deeds, or consecrate a crime.

There is a tide in the affairs of men, which, taken at the flood, leads on to fortune.

Good name in man or woman, dear my lord, is the immediate jewel of their souls.

Our acts our angels are, or good or ill; our fatal shadows that walk by us still.

The saddest thing that can befall a soul is when it loses faith in God and woman.

Our doubts are traitors, and make us lose the good we oft might win, by fearing to attempt.

Learning by study must be won; 'twas ne'er entailed from son to son.

Attempt the end and never stand to doubt; nothing's so hard, but search will find it out.

When people once are in the wrong, each line they add is much too long; who fastest walks, but walks astray, is only furthest from his way.

'Tis the divinity that stirs within us; 'tis Heaven itself that points out an hereafter, and intimates eternity to man.

There is some soul of goodness in things evil, would men observingly distil it out.

Oftentimes, to win us to our harm, the instruments of darkness tell us truths, win us with honest trifles, to betray us in deepest consequence.

How far that little candle throws his beams! so shines a good deed in a naughty world.

Lives of great men all remind us we can make our lives sublime, and, departing, leave behind us footprints on the sands of time.

The light upon her face shines from the windows of another world. Saints only have such faces.

Be not the first by whom the new is tried, nor yet the last to lay the old aside.

That man lives happy and in command of himself who from day to day can say I have lived. Whether clouds obscure, or the sun illuminates the following day, that which is past is beyond recall.

Then let us, passing o'er life's fragile arch, regard it as a means and not an end; as but the path of faith on which we march to where all glories of our being end.

Look for goodness, look for gladness, you will meet them all the while; if you bring a smiling visage to the glass, you meet a smile.

As a rule, he is the happiest man who is contented with what he has, and is not waiting for next year, or the next decade, to have a protracted period of enjoyment.

If a man empties his purse into his head no man can take it away from him. An investment in knowledge always pays the best interest.

Have more than thou showest, speak less than thou knowest.

Hate sometimes enters into the great souls; envy comes only from little minds.

Bless'd be that spot, where cheerful guests retire to pause from toil, and trim their evening fire; bless'd that abode where want and pain repair; and every stranger finds a ready chair.

Nature, that great missionary of the Most High, preaches to us forever in all tones of love, and writes truth in all colors on manuscripts illuminated with stars and flowers.

Fail—yet rejoice; because no less the failure which makes thy distress, may teach another full success. It may be that in some great need, thy life's poor fragments, are decreed to help build up a lofty deed.

Let us have faith that right makes might; and, in that faith, let us, to the end, dare to do our duty as we understand it.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have.

The battle is not to the strong, the race not always to the fleet, and he who seeks to pluck the stars will lose the jewels at his feet.

If men lived like men indeed, their houses would be temples—temples which we should hardly dare to injure, and in which it would make us holy to be permitted to live.

Happy the man, and happy he alone, he who can call to-day his own; he who, secure, within can say, to-morrow, do thy worst, for I have lived to-day.

Pains of love be sweeter far, than all other pleasures are.

Our hopes like towering falcons, aim at objects in an airy height; the little pleasure of the game is from afar to view the flight.

The spacious firmament on high, with all the blue ethereal sky, and spangled heavens, a shining frame, their great original proclaim.

To die is landing on some silent shore, where billows never break, nor tempests roar; ere well we feel the friendly stroke, 'tis o'er.

For blessings ever wait on virtuous deeds, and though a late, a sure reward succeeds.

Defer not till to-morrow to be wise, to-morrow's sun on thee may never rise.

Westward the course of empire takes its way, the first four acts already past, a fifth shall close the drama with the day; time's noblest offspring is the last.

While man is growing life is in decrease; and cradles rock us nearer to the tomb. Our birth is nothing but our death begun.

Think naught a trifle, though it small appear; small sands the mountain, moments make the year, and trifles life.

Know then thyself, presume not God to scan; the proper study of mankind is man.

In faith and hope the world will disagree, but all mankind's concern is charity.

Years following years steal something every day; at last they steal us from ourselves away.

If solid happiness we prize, within our breast this jewel lies, and they are fools who roam: The world has nothing to bestow; from our own selves our joys must flow, and that dear hut, our home.

Never leave that till to-morrow which you can do to-day.

Fair laughs the morn, and soft the zephyr blows, while proudly riding o'er the azure realm in gallant trim the gilded vessel goes; youth on the prow, and pleasure at the helm.

The boast of heraldry, the pomp of power, and all that beauty all that wealth ever gave, await alike the inevitable hour. The paths of glory lead but to the grave.

Full many a gem of purest ray serene the dark unfathomed caves of ocean bear; full many a flower is born to blush unseen, and waste its sweetness on the desert air.

The hues of bliss more brightly glow, chastised by sabler tints of woe.

All nature comes to their manhood through some experience of fermentation. With some it is a ferment of passions; with some, of the affections; and with richly endowed natures it is the ferment of thought and the moral nature.

I slept and dreamed that life was beauty, I woke and found that life was duty.

Why does one climate and one soil endue the blushing poppy with a crimson hue, yet leave the lily pale, and tinge the violet blue?

Purity, sincerity, obedience and self-surrender, are the marble steps that lead to the spiritual temple.

Here's health to all that we love; here's health to all that love us; here's health to all those that love them that love those that love them that love us.

The true grandeur of humanity is in moral elevation, sustained, enlightened and decorated by the intellect of man.

A soul moulded from heaven; and thou would'st have it made a star there? Make the means of your ascent to that celestial height, virtue mingled with action; they draw near the nature and the essence of Gods, who imitate their goodness.

How happy is he born or taught, that serveth not another's will; whose armor is his honest thought, and simple truth his utmost skill.

The glory of our blood and state are shadows, not substantial things; there is no armor against fate; death lays his icy hands on kings.

Dare to be true; nothing can need a lie; a fault, which needs it most, grows two thereby.

He who would ascend the stairway of success, must tread the stones of failure.

Glories, like glow-worms, afar off shine bright, but looked too near have neither heat nor light.

The soul's dark cottage, battered and decayed, lets in new light through chinks that time have made. Stronger by weakness, wiser men become, as they draw near to their eternal home.

A mind not to be changed by place or time. The mind is its own place, and in itself can make a heaven of hell, a hell of heaven.

Now morn her rosy steps in the eastern clime advancing, sowed the earth with orient pearl, when Adam waked, so customed for his sleep was airy-light, from pure digestion bred.

So sinks the day-star in the ocean-bed, and yet anon repairs his drooping head, and tricks his beams, and with new-spangled ore flames in the forehead of the morning sky.

Better to hunt in fields for health unbought, than fee the doctor for a nauseous draught. The wise for cure on exercise depend, God never made his work for man to mend.

Nothing can work me damage, except myself; the harm that

I sustain I carry about with me, and never am a real sufferer but by my own fault.

He who waits to do a great deal of good at once will never do anything.

It is not well for a man to pray cream and live skim milk.

While valor's haughty champions wait till their scars are shown, love walks unchallenged through the gate, to sit beside the throne.

Silence is the highest wisdom of a fool, and speech is the greatest trial of a wise man. If one would be wise let his words show him so.

There is in each life some time or spot, some hour or moment of night or day, that never grows dim and is never forgot, like an unfaded leaf in a dead bouquet.

Do you ever look at yourself when you abuse another person?

Help whoever, whenever you can; man forever needs aid from man; let never a day die in the west that you have not comforted some sad breast.

Moderation is the silken thread running through the pearl chain of virtue.

Oh, there is nothing holier in this life of ours than the first consciousness of love, the first flutterings of its silken wings, the first rising sound and breath of that wind which is so soon to sweep through the soul, to purify or destroy it.

Every individual should bear in mind that he is sent into the world to act a part in it, and, though one may have a more splendid and another a more obscure part assigned him, yet the actor of each is equally responsible.

Good deeds in this world done, are paid beyond the sun, as water on the root, is seen above in fruit.

Nothing great was ever achieved without enthusiasm.

The weak sinews become strong by their conflict with difficulties.

There is no state in which the bounteous Gods have not placed joy, if men would seek it out.

The man who feels certain he will not succeed is seldom mistaken.

As the evening twilight fades away, the sky is filled with stars, invisible by day.

Great thoughts are our most precious and abiding treasures,

and they should be eagerly sought and carefully stored in the caves of memory.

Fancies like wild flowers in a night may grow; but thoughts are plants whose stately growth is slow.

A kindly act is a kernel sown, that will grow to a goodly tree, shedding its fruit when time has flown, down the gulf of eternity.

Get the truth once uttered, and 'tis like a star new-born, that drops into its place, and which, once circling in its placid round, not all the tumult of the earth can shake.

Too much of joy is sorrowful, so cares must need abound; the vine that bears too many flowers will trail upon the ground.

A zealous soul without meekness is like a ship in a storm; in danger of wrecks. A meek soul without zeal is like a ship in a calm, that moves not so fast as it ought.

As ships that pass in the night and speak each other in passing; only a signal given and a distant voice in the darkness; so on the ocean of life we pass and speak one another—only a look and a voice, then darkness again, and a silence.

He who reigns within himself; and rules passions, desires, and fears, is more than a king.

Be still, sad heart! and cease repining; behind the clouds is the sun still shining.

Thy fate is the common fate of all, into each life some rain must fall, some days must be dark and dreary.

Bear through sorrow, wrong, and ruth in thy heart the dew of youth, on thy lips the smile of truth.

Build to-day, then, strong and sure, with a firm and ample base; and ascending and secure shall to-morrow find its place.

Speech is the golden harvest that followeth the flowering of thought.

Measure your mind's height by the shade it casts.

Great things through greater hazards are achieved, and then they shine.

Pleasure and action make the hours seem short.

The good are better made by ill, as odors crushed are better still.

'Tis not enough your counsel still be true; blunt truths more mischief than nice falsehoods do.

We rise in glory as we sink in pride: where boasting ends there dignity begins.

Books should be one of these four ends conduce, for wisdom, piety, delight, or use.

Nature never stands still, nor souls either. They ever go up or go down.

Conscience is harder than our enemies, knows more, accuses with more nicety.

Content can soothe, where'er by fortune placed, can rear a garden in the desert waste.

The keen spirit seizes the prompt occasion—makes the thought start into instant action, and at once plans and performs, resolves and executes.

Blessings ever wait on virtuous deeds, and, though a late, a sure reward succeeds.

He that intends well, yet deprives himself of means to put his good thoughts into deed, deceives his purpose of the due reward.

The dew-drop in the breeze of morn, trembling and sparkling on the thorn, falls to the ground, escapes the eye, yet mounts on sunbeams to the sky.

'Tis distance lends enchantment to the view, and robes the mountains in its azure hue.

Men must be taught as if you taught them not, and things unknown proposed as things forgot.

And the night shall be filled with music, and the cares that infest the day shall fold their tents like the Arabs, and as silently steal away.

Oftentimes, excusing of a fault doth make the fault the worse by the excuse; as patches set upon a little breach, discredit more in hiding of the fault, than did the fault before it was so patched.

Men may rise on the stepping stones of their dead selves to higher things.

Some falls are means the happier to rise.

Fancy, like the finger of a clock, runs the great circuit, and is still at home.

The soul of music slumbers in the shell, till waked and kindled by the master's spell, and feeling hearts—touch them but lightly—pour a thousand melodies unheard before.

The deepest ice which ever froze can only o'er the surface

close; the living stream is quick below, and flows, and cannot cease to flow.

Who overcomes by force, hath overcome but half his foe.

The leaf tongues of the forest, the flower lips of the sod, the happy birds that hymn their rapture in the ear of God, the summer wind that bringeth music over land and sea, have each a voice that singest this sweet song of songs to me; "This world is full of beauty, like other worlds above, and if we did our duty, it might be full of love."

There are as many lovely things, as many pleasant tones for those who sit by cottage hearths as those who sit on thrones.

The deeds we do, the words we say, into still air they seem to fleet; we count them ever past, but they shall last; in the dread judgment, they and we shall meet.

To conceal a fault by a lie has been said to be substituting a hole for a stain.

'Tis only when they spring to heaven that angels reveal themselves to you. They sit all day beside you, and lie down at night by you who care not for their presence, and muse or sleep, and all at once they leave you and you know them.

I find the great thing in this world is not so much where we stand as in what direction we are moving.

Great truths are portions of the soul of man; great souls are portions of eternity; each drop of blood that e'er through true heart ran with lofty message, ran for thee and me; for God's law, since the starry song began, hath been, and still forevermore must be, that every deed which shall outlast time's span must goad the soul to be erect and free.

May I reach that purest heaven, be to other souls the cup of strength in some great agony, enkindle generous ardor, feed pure love, beget the smiles that have no cruelty.

Only when the clouds are cloven by the tempest passing by, is the rain with sunshine woven, then the rainbow spans the sky.

Not mindless of the growing years of care and loss and pain, my eyes are wet with thankful tears for blessings which remain.

LESSON THREE.

THIRD POINT OF CHARACTER.

SERIOUSNESS.

THIRD DAY IN THE WORKSHOPS. ROAD NO. 3.

We must first explain the meaning of the word *Seriousness*. It is not solemnity nor any degree of it. It is not the wearing of long faces, nor the suppressing of mirth. Our use of the word *Seriousness* is not in the sense of solemnness. We do not ask any person to suppress mirth. Joy and sunshine are flowers in the pathway of happiness, and should be as abundant as the stars of heaven.

But there are persons with whom you could talk for days, who simply gush and foam in word and deed. The "small people" of young womanhood, and the simpering froth of young womanhood, are becoming so numerous in this age that seriousness is unfashionable. Out of the training of the good old Puritans, despite their errors, came the greatest men and women of the last two centuries.

We do not admire all that the Puritans did, for their characters were developed one-sidedly; they built one wall only of the Citadel of Character. Yet that determined purpose to do the best they could in the light in which they lived, attracts our admiration at this day.

Did you ever sit for an hour and listen to the conversation of shallow women?

Did you ever walk with a man who made jocose and flippant remarks all the way, who laughed at his own nonsense, who said "smart things" to hear how they sounded, and who thought he had made a decided impression on you because he was pleasant and agreeable?

The author can recall an occasion where a gentleman in business (who afterwards failed) entertained a Governor, a United States Senator, and three others, by an account of himself which lasted an hour; and the nearest approach to a serious remark made by that gentleman was:

"I tell you we have great fun at our club. Why, last night it was particularly jolly when some one asked: "What time does the ten o'clock train leave the city?"

And this gentleman laughed until the tears came, but his auditors looked pained. Yet had this man spent a few minutes daily in the serious purposes of life he might have formed habits that would have changed him to a more useful citizen.

There is an air of good nature that does not bear the stamp of frivolity; there is a jolly, ripe-hearted love of fun that is not mere emptiness. People of sense are sure to avoid you if you are an empty wagon full of noise and nothing else.

We eat dessert at our meals, but we do not depend upon ice-cream and confections for a solid dinner. Good reading fills a man, but novels furnish only the dessert; and if we read nothing substantial our minds grow sickly.

There is a marked difference between the dignified person and the one who is serious. The former has more deliberation, has a loftier carriage of mind and body, looks out over mankind from a higher plane of vision, never hurries, never takes a round-about course to a given point in thought or deed, and measures his language with quasi-judicial care. The serious person is not sour, nor troubled with gloom, nor necessarily deliberative. He regards life as a field of usefulness, not of wanton waste; he sees the value of laughter, of sport and merriment, just as he sees the value of sunshine and flowers; but he does not use them with an idle hand. Humor and wit shed from the soul of one who is appreciative of their usefulness cannot help but being infectious, and therefore the more delightful.

You now understand our meaning of the word *Seriousness*.

REQUIREMENTS.—The establishment of this Point of Character depends upon a different process from the others. The following pledge must be signed in its place in this book:

PLEDGE No. 2.

I solemnly pledge myself to guard my words and actions from day to day so that I may gain the good opinion of people of sense.

REMARKS.—Constant vigilance is the price of this Point of Character. A habit of carefulness will soon be formed and the

task will become easy. The earnest desire to overcome a silly, shallow style of address will soon make itself felt in your life. There may be many pupils who have already cultivated this habit; they need only sign the second pledge, and watch themselves for a while to see if it is true. Do not be too sure. The best indication of progress is when you are tempted to do or say some foolish thing and you check yourself. This is a victory.

LOSSES.—Every day that passes in which Pledge No. 2 is broken calls for a loss of a single mark, which you are to record.

How SAVED.—If you have lived faultlessly up to this pledge for two hundred consecutive days, it is not necessary to record any losses.

The third day in the Workshop is ended, and the first stage on Road 3 leading to the South Gate of the Citadel is accomplished. The journey will end with a surprising change of disposition in the pupil, for its course through the world will call up many strange experiences.

LESSON FOUR.

FOURTH POINT OF CHARACTER.

AMBITION.

FOURTH DAY IN THE WORKSHOPS. ROAD No. 4.

The last of the four Workshops is now your place of labor.

The next lesson will bring you back to the first Workshop, when an advance will be made in the first journey.

Such Points of Character as *Seriousness* and *Ambition* may be undertaken on the same days as the first, or second; but it is better, for the present, to devote a single day to the consideration of each lesson. In the last lesson no actual time was necessary to be given to it, but a careful guarding of your words and deeds throughout the entire day would suffice. No better training in character could be devised.

In entering upon the Fourth Road a new condition is involved. In the seclusion of your retirement, alone with yourself

and your thoughts, look into the future. Take some opportunity, when disturbing influences about you have subsided, and concentrate your whole mind upon the problem:

How long do you expect to live, if no accident shall cut your life short?

Do you anticipate the decrepitude of old age?

When the journey down the final slope of life is well begun, will you then occupy a greater rank in life than you do now?

Will you have accomplished any one great purpose?

The hope to achieve some degree of success at some indefinite period of the misty future dwells in every human breast, except where the candle has burned low.

Take hope out of the heart and it is dead.

The greatest stimulus and impulse in life is the hope of the future. A fruitless hope is better than none at all.

Ambition may stir a desire for the immediate present, or it may become the mainspring of the entire future. Get ambition. Let it be anything so that it is not political. That breaks down your moral nature. To rise politically it is safer in the end to do your plain duty as a citizen, and neither use the machinery of politics for your advancement, nor allow yourself to be used as a ladder-round for some wire-puller to raise himself on. No man can permit either and retain his self-respect and character. Political ambition is fatal to your best interests and highest success in life; and even where the force of your genius wrests victory from it, it is at the loss of many bosom friends and much that is dear to you in this world.

A gentleman engaged in a prosperous business desired to rise to great heights, and entered the field of politics. "Test your popularity by seeking an election to the council of your city government." He was elected. "This is a stepping-stone."

One year after he said: "I do not like politics. Before I came here I had a prosperous business and did not know that I had an enemy in the world. Now I have scores of bitter enemies, my business is neglected, and former friends pass me with dark countenances, as though I was an object of distrust."

Yet, like a gambler, he felt the fascinating influence of political life and could not get out of it. To-day he has no business, but is hanging upon the skirts of his congressman, looking for an office in Washington as a government clerk, willing to

accept any salary. This is the story of thousands of men. Do not soothe yourself with the consoling prediction that *you* will be an exception to the general rule. In making up the estimate of your probable future in matters of this kind you will be safe to class yourself with that large army known as the overwhelming majority. To be a success as a politician you should be *born* for it, possessing by nature the following qualifications: Meanness, dishonesty, heartlessness, flattery, lying, cunning, low strategy, trickery in sacred matters, cant, hypocrisy, false promising, and a willingness to cater to the criminal elements for votes. A person who never dabbled in politics will say all this is overdrawn, but no man who ever became a politician will recognize any stretching of the truth.

Some years ago, when the first edition of this book appeared, a prominent lawyer, who had been one of our best patrons for a long time, wrote us as follows: "Your recent work is not a true guide. I am chairman of the leading political organization of this city, and I do not believe you are well informed when you berate politicians as you do." We replied kindly, and advised him to give up politics for his chosen profession. If he preferred the law practice to all other vocations he should make that his chief and sole means of success in life, as far as that side of his nature was concerned. After a long period of waiting, he recently favored us with the following letter: "I did not believe you years ago; but I am glad to say that the longer I live the more closely I wish to get to your works and their principles. All politicians I have known have proved exactly what you said of them. Success, if it come in that way, is the chance of a lottery; not the logical result of true ambition and worthy toil." His case is like thousands of others.

A person without some clearly defined ambition in life is like a boat without a course. To men alone this worthy impulse should not be confined. Both sexes are given opportunities for advancement; and both should as soon as possible fix a standard under whose floating colors the daily progress of living should be directed. It is sad to note that ninety-nine persons out of a hundred have no definite ambition; and those who have any at all are aimless wanderers in their careers. They often set full sail in strong ships well manned and accurate in steering apparatus; and they go forth in quest of a port, believing in the theory of

Columbus that a world lies somewhere beyond the horizon which they may discover, even if they get nothing from it and are brought home in chains. These aimless persons are not the worst, but they are not the best. It is better to have a general ambition, even if it is never turned to a focus, than to drift.

But true character makes up its mind rather early in life, and goes on to its goal. In so far as this power of determination is lacking, the character is weak. There are several influences that demand consideration.

1. The youth of the person may not permit accurate judgment as to what should be the main ambition of life. Our answer is that each day should have its ambition; so should each week, each month and each year. There should always be something to live for in the immediate present. To select a fixed result of a lifetime, when there is no road running thitherward, is living in "hope deferred," and this is sadder than an empty heart.

2. The parents or custodians of young persons may seek to force upon them certain vocations that do not and never can fit them. If character is present, is strong, is growing, such persons will yield to the wishes of those who have them in charge; and at the same time will go on unfolding their true powers until they can act upon their own judgments with safety. The situation is never a difficult one. Thus the parents of a young man wish him to become a minister, and he desires to study law. Let him get all the advantages of the former profession while he may, and he will have ample time to give to legal studies without denying himself to either. The contracting of all one's life into a single line of preparation is like building a steeple out of all the material that should have gone into the whole church. Lateral training is always necessary to give breadth.

3. When a person is twenty-one years of age, if there is any character at all, it should begin to shape the course of life; otherwise the individual becomes the adventurer.

4. An ultimate choice cannot be made at any time, for contingencies are always arising. The honest man may find the legal profession too great a strain on his manliness; although there is no field where purity of purpose and ability present greater opportunities than the practice of law. The minister may yearn for freedom from the shackles of small duties that render his higher aspirations as helpless as clipped birds. It is

a pitiful juncture when the ship whose course is fixed to a certain shore must seek another port never thought of in all previous calculations.

5. Vocations that provide no rewards, except under the law of chance, should be avoided as main impulses of ambition. Among these are such professions as those of the actor, the painter, the sculptor, the singer, the musician and the politician. If you must pursue one or more of these, adopt them as accomplishments only, where that is possible. Take the stage, for example; a person may have ability, health, success and all that can be added to the art through ripeness of experience; yet he is dependent upon the play, the manager, the supporting company, the whims of the public, and even the advance agent, as well as the critics; so that all those qualities that count for permanent triumph in most any other profession lose their prestige here. Not only is this true in theory; it is proved in fact, especially in the fact that thousands of actors and actresses are inactive and poverty stricken after getting pretty well up the ladder of fame; and their misfortune is due to no shortcoming of their own.

6. Except as just stated, nearly all vocations bring sure rewards where deserved, and in proportion as deserved.

7. If a person studies self very carefully, it will be found that the mainspring of the life is touched at the dawning years of puberty. This is nature. If the voice that speaks then and in the few years that follow, is given full heed, it will tell the whole story of the long run of life with unerring certainty. We are what we live. Circumstances may shape the details of every career, but cannot shift the impulse nor supplant its nature with something of another kind. Many persons, after trying other pursuits, by experiment, come back to this first impulse too late in life to reach the goal for which they might have contended.

Ambition need not expend itself in business, in professions, in social rank, if there are well-grounded hopes in other directions. There is one general rule that applies to all men and women: Cultivate to the highest degree the ambition to improve in life, to be better, to be more manly or more womanly, to win the deeper respect of your fellow-beings, to be more useful day by day to yourself and to the world, to live a broader life and to rise

steadily out of your present condition. In such ambition you will find happiness, comfort and success.

REQUIREMENTS.—In the privacy of your own room, or somewhere in seclusion, give the matter solemn thought. Take this book with you. Read carefully any part of it which may afford you help and strength in coming to a decision. When you have resolved to accomplish something in life make a full and careful record of it on the blank page opposite this. Write it in ink. The possibility of erasing a resolve is not helpful. What may some day seem weaknesses of the present should nevertheless be preserved as milestones of your growth in character. Record all your resolves, all evidence of your inward longings. Select some ambition, and make a record of it. It should be your secret. Things of this kind are not property for other eyes. While it would give the college great pleasure to know what your ambition is and how well you live up to it, yet we do not require you to write it to us.

After selecting and recording some hope and resolve concerning the future, it is necessary to append the following:

“I also have an ambition to accomplish the present work, and am firmly resolved to continue through to the end of the One Hundred Points of Character. From this resolve I am determined that nothing shall change me. This I offer as a test of my character for persistency.

“.....”

REMARKS.—The foregoing final resolve need not be copied, but may be signed in the book. If you have no ambition and cannot summon any, then the ambition to pursue these lessons to the end will suffice as the great purpose of your present life. A record in writing of this should be made on the opposite page in case no other ambition is found. But you must eventually arouse in your heart the fire of some strong and noble purpose, which, like a star shining from the sky, shall light your pathway by its steady light, till it mounts to the zenith of your success.

LOSSES.—No record loss can attach to this Point of Character, if you follow the requirements. If you fail totally in this, it means disaster to the whole progress, and it is a necessary part of all the other Points.

You have now finished the fourth day in the Workshop, and

have accomplished the first stage on Road 4, leading to the West Gate of the Citadel.

Under the Great Pledge you are bound to observe the first four Points of Character, at least, even if you fail in all others.

The four Points are:

- 1.—*Self-Effort.*
- 2.—*Absorption.*
- 3.—*Seriousness.*
- 4.—*Ambition.*

Commit these four to memory, and be ready to repeat them.

It is necessary to re-read the lessons in full which accompany these, and compare your records with the requirements of each lesson.

The development of character by the present process depends upon two things in chief:

- 1.—Constant Records.
- 2.—Frequent Pledges.

You should be particularly faithful in these two respects. Are you in earnest in this work?

You are making character in the Workshops. When you get "*Out in the World*" the value of the present hard labor will be recognized. When that journey has begun, you will be put to a practical test. In the meantime seek to bind yourself by a series of pledges, to harden your resolve.

Make your records show the exact day when each lesson is commenced.

LESSON FIVE.

FIFTH POINT OF CHARACTER.

RIGHT RISING.

FIFTH DAY IN THE WORKSHOPS. ROAD No. 1.

We are back again on Road No. 1, ready to take the second stage.

It will be seen that we are not setting up a moral code by which to live. That matter comes solely within the jurisdiction of the pupil. In the present lesson we do not tell you when to

rise, as that does not affect character. We simply prescribe *how* you shall begin the day, for much of your existence between the moment of arising and retiring is determined by the manner in which you spend the first few minutes of the day.

If on awaking it is your duty to arise, do it. The blood does not circulate until you are on your feet, so very little mental work can be accomplished before. A decisive jump from the bed is a very good mark of character. Try it.

It is said that the true disposition of a person may be learned by observing him for the first five minutes after arising. Is he irritable? He gives way to it by his countenance as soon as something goes wrong. To a bad disposition things very easily go wrong. Fretfulness grows on itself, and is self-supporting. A person who is crossed by any accident or annoyance early in the day, and conquers it, will generally go safely through the entire day in good spirits.

REQUIREMENTS.—Immediately on rising take a measure of your disposition. Find out if you are weak or strong in your preparations for a successful day. If anything annoys you, bring it to the test of a subsequent Point of Character which is designed to take the sting all out of it. A little philosophy will lighten the burdens of life. We do not believe in never coming in contact with temptation. Strength comes from victory, and how can we conquer an enemy which we never meet?

All the faculties that you choose to make foremost in any day may be set in the morning as soon as you get up. Famous men have testified to the value of this plan; and we learn from the lives of successful actors who have much to memorize that, if they give the first half hour of the day to learning their lines they are much more apt to retain them. A very good example comes from a business man who used to note down during the preceding evening such matters as he wished to give his chief energies to on the following day; and, on arising, he would take the paper and commit them fully to memory; then fix in his mind his plan of action to the minutest detail. This gave him power during the business hours that followed, and he attributes his success to this method alone.

Self-control is a magnificent trait of character. Let it shine in the first hour of the morning. Give way to temper, to irritability, to all else you please at other times, but in the fresh mo-

ments of the day, when the springs of thought and feeling are gushing forth in new-born impulses, hold all meaner moods in check. Be their master. Do not let them be yours.

It is a safe exposure in the morning to seek to measure your strength with circumstances. Try to see how many things will go wrong. *Right Rising* is dependent upon the following conditions:

- 1.—Rise good-naturedly.
- 2.—Allow nothing to ruffle your spirits.
- 3.—Perform your duties carefully and thoroughly.
- 4.—Review lessons two, three and four. The latter may be done mentally while dressing.

LOSSES.—Failure to comply with these provisions for two hundred mornings, one hundred of which must be successive, will involve a loss for each and every morning so omitted. The plan of marking losses is exactly the same as that stated in Lesson One.

HOW SAVED.—The losses of this lesson may be saved by delaying the final day of reckoning until the requirements are accomplished.

LESSON SIXTH.

SIXTH POINT OF CHARACTER.

NATURE.

SIXTH DAY IN THE WORKSHOPS. ROAD NO. 2.

The journey on Road No. 2 was commenced with *Absorption*; the purpose being to draw into our character the resultant value of all previous history. A good influence, once set in motion, is never lost. Its power lives in all after ages, summed up in the utterances of great men and women. These we are reciting every morning aloud, and making their influence a part of our own character.

Absorption must now be continued in other directions. The morning quotation gives us a good day's start. Its language should live constantly in our minds till the day is done; it will inspire us to a love of things about us.

A narrow man looks seldom at the sky, and when he does, sees nothing.

Yet he is the center of a wonderful creation. The great people of all ages have been ardent students of the processes of nature going on around them. A look at the stars at night with but one inquiry—What are they?—must open up a long converse with Nature. Try it. What is space? Where does it end? Can it be possible that an object traveling through space at the rate of a million times one thousand million miles every second of time could go on from the beginning of time which never began, to the end of eternity which cannot be, and yet find space to roll in! If space ended, what would be found there—a brick wall? Not only is space endless, but it is also filled with great globes, suns and planets, of which our mighty sun is the most insignificant, our earth too fine a grain of sand to be seen. Between all these heavenly bodies are planetoids and satellites, too small to be reckoned with even the planets which revolve about each star. Between the little planetoids are meteors and meteoroids, as numerous as the fish of the sea, which on coming in contact with the atmosphere of the earth are set on fire by the friction of the air. Spend a moment or two some clear night examining the heavens.

The gathering of a storm, and the approach of shower-clouds, furnish profitable study; for they are pictures of energy.

If you visit the country read the formation of the earth in the fields and hills, the brooks and valleys which make them. Beauty born of Nature's lavish attire passes into the face and soul. We are hemmed in by more splendor than a thousand lives could absorb, and we grow better by their inspiring influence.

Now and then we meet a man or woman with face radiant, with eyes of deeper meaning than those we see by thousands day after day, and with a more inviting fellowship in every word and act than we are accustomed to in the general drift of life. Some faces are so pleasant, although not necessarily beautiful in the ordinary sense, that we are always glad to see them; others are stamped in lines of grandeur and impress us at the first. "I do not know when I have ever seen a face that is so attractive," is the remark that is sometimes made.

What is the cause of this type of beauty, that is always more than beauty? Go into those lives and see. This man is fond

of flowers; if he cannot get them fresh from the hand of Nature he does the next best thing. A little shelf by his window, a vine at the doorway, a plant that yearns for sunshine in the most favored place he can find for it. These are evidences of the soul within. Yet he sees landscape and foliage as the bird in homeward flight joys to view the country he first had circled ere his departure. To this man of nature, the green of trees and shrubs is wonderfully shaded and diversified; the lights and shadows frolic amid its blowing masses, or nestle in its calmer bosom like the wavering breath of some rose-born fragrance. He walks out under the arching skies as would a man of freedom, despising the walls of houses built by man. He quaffs the pure air of heaven, and knows full well that it alone is meant for life. From flower and plant, from light and air, from field and meadow, from the songs of brooks and the concerts of the birds, he drinks into his soul the gladness of nature, and is so much more the man.

There are women who are lovers of the beautiful and impressive glories that everywhere are evidenced in the handiwork of the Creator. They realize that nature is what God has made to live, while art is what man has made to die; that the picture of the forest or the flowery meadow that hangs upon the wall of the drawing-room is but the mocking echo of the full life it represents; that the roof of the noblest home yields protection rather than the exclusion of the scenes without; that the heart beats in perfect unison with the pulsations of nature and finds absolute harmony in no other companionship.

REQUIREMENTS.—The following pledge must be signed, on the day when this lesson is first taken up, which may be at any time on or before the sixth day after the first lesson is taken; but no subsequent lessons shall be taken before this, as the Rules of Chapter VI must be observed.

PLEDGE No. 3.

I solemnly promise to devote an occasional moment or more to the contemplation of *Nature* and her beauties, and to absorb their influences as far as I am capable and have opportunity.

.....

REMARKS.—This pledge should be signed in the book and not copied.

LOSSES.—When closing the final reckoning (which is left to the option of the pupil under our advice), if the following statement can be signed, then the pupil is entitled to a marking of “perfect” in this Point of Character. Otherwise a loss of one hundred marks must be recorded.

STATEMENT.

I, the undersigned, having concluded to close my course and make my final reckoning, hereby state that from the beginning of this Sixth Lesson which was on, 190.. down to this the day of, 190.. I have, to the best of my ability, observed the operations of Nature about me, and studied her beauties with a sincere desire to absorb their influences and thereby elevate my own character; and I further state that in this I have attained success.

.....

HOW SAVED.—If this lesson presents special difficulties to any pupil, a loss can be saved by giving a greater degree of attention to it. Never give up. A person of character takes lessons from failure; a weakling says: “What’s the use of trying to do a thing which you know you can’t.”

The sixth day in the Workshop is ended, and the second stage on Road No. 2, leading to the East Gate of the Citadel, is accomplished.

LESSON SEVEN.

SEVENTH POINT OF CHARACTER.

DECISION.

SEVENTH DAY IN THE WORKSHOPS. ROAD NO. 3.

Health, property and happiness are lost by a lack of decision at critical moments in life.

“There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune.”

Decisiveness is the result of habit, and is capable of being cultivated to a high degree. Like many important traits of character it may be lost or gained by non-use or good use.

The cultivation of the will power is very important. This may be done by bringing yourself in contact with tests where decision is needed. The first step should be taken alone in the Workshop, where self-study is more appropriate. It will be seen that the first nine stages of each journey are prepared in the workshops, where the pupil is fitted for the journey "Out in the World," where fellow-beings are dealt with in the progressive stages of the formation of character.

One of the subsequent points requires daily *Meditation* for at least five minutes. Here you may obtain the needed opportunity for practicing self-decision. In the meantime any opportunity may be seized.

Try to be alone under circumstances where an uninterrupted thoughtfulness is possible. Bring up some matter pending in your life where *Decision* is essential. If due deliberation has been given to it, and you know what should be done, but cannot make up your mind fully to do it, *act at once*. This is purely a mental matter. To be able to make up the mind is something different from a prompt execution of the thing decided to be done. The carrying out of the order of the will is provided for in another lesson.

The operation of the will power must be applied to each and every lesson in this book. The Great Pledge binds you to the work, and you cannot, under any circumstances, fail to bring the mind to a full test. If you succeed in deciding to go on with the training when you waver, or in deciding to resume when you have abandoned it, you will have gained important victories; for the commonest of all faults is the inability to finish a thing commenced. How many such defeats have you suffered in life?

REQUIREMENTS.—As you go on with your work, take each lesson in turn, and in the moments of retirement resolve to perform each in turn exactly as directed. Make the *Decision* firmly and resolutely. Decide that nothing shall interfere. Exert the power of *Self-Effort* with will. Be strong. Cast away all wavering, all weak indecision.

REMARKS.—The habit of decision should be applied to one or more transactions during the day. The record which you are

to make on the opposite page should be the history of your struggles in this direction. Do not mistake obstinacy for *Decision*. The former is nothing but a closing of the mind against its own operation, which is so common with the brute creation; while *Decision* is an opening of the mind to an intelligent and effective activity.

LOSSES.—For each wavering of the mind with reference to the present course of One Hundred Lessons, and with reference to the important acts of life, record a loss of one mark.

HOW SAVED.—Where the mind has wavered regarding the continuance of any one or more of these lessons, and has lapsed into a neglect, but afterwards you decide firmly to reclaim yourself and do in fact perform the requirements of the lesson, record a *gain* of two marks. This is called a *triumph*.

All *triumphs* win two marks, but they should be put under the head of *triumphs*, for marks refer to losses. Each triumph removes the loss and results in a net gain of *one*; so that it is possible to make more than 100 per cent. in the full course, if circumstances favor.

The peculiar effect upon the mind which must follow from an attempt to live up to the various requirements, as they cross and blend in their many-sided demands, is decidedly beneficial. The system employed of causing the pupil to grow into and become entangled in these manifold duties is the result of a more careful study of mankind and human nature. Years ago the author delivered a series of lectures on these subjects and found the method of developing the interest of his audience very effective. There comes a turning point where the purpose of the pupil becomes so fixed that nothing could induce him to cease the journey.

LESSON EIGHT.

EIGHTH POINT OF CHARACTER.

CONQUER FAILURE.

EIGHTH DAY IN THE WORKSHOPS. ROAD No. 4.

Perhaps, tired and weary, as you close the second round on your visit to the Fourth Workshop, you long for the time when

you are to go "Out into the World." Yet that may be dreaded, for the contact with the world is sure to carry you "Down into the Valley," where strong tests are to be brought to bear upon your character to determine its strength. If it will stand the attacks, you will ere long come out "Upon the Heights," and look off over the weary road which you are now traveling.

Have you any idea of the "Point of Character" which you will find written over the West Gate of the Citadel? It will probably surprise you when you learn the true purpose of this fourth journey; for at the present time it does not seem as if the "Points of Character" which begin the journey lead to the Cardinal Point.

Have you ever failed in an undertaking? Can you recall an instance where you resolved to succeed and yet failed? All persons have failed at times. Greatness is built upon failure. It would be difficult to find a successful man or woman who had not commenced life with defeat. Daniel Webster began a declamation in Dartmouth College, and in a short time broke down. His disgrace was complete. A person of less character would have become obstinate and refused ever after to speak in public. A failure to a great mind is but a candle showing a broken link, and telling where special effort should be made to mend the defect; but *weaklings* take defeat as a certain indication that "not that way lies my talent." Had Webster been conceited and weak he would have said: "I cannot speak or declaim. It is not my forte. I have tried and proved my inability. I am too shrewd to make a show of myself again."

In order to fail we must be defective. A defect should be mended not abandoned. The tree that rises to its grand proportions during years of baffling with the gales is toughened and made strong. A sheltered and protected plant is delicate. The body grows strong by conflict, and weak by rest. Character that never met defeat upon the battlefield, and struggled with it to win or lose, would fall in the first real fight of life. The spider breaks his web, but tries again. The Scottish general, discouraged through six defeats, saw the spider on his seventh effort securely fasten the thread, and took courage. He won. Defeat is the greatest stimulus to success that a strong character could have. It is necessary. Weak men and women fear it, but the strong court it.

A rich man started his son in business. "The young man cannot succeed," said his neighbor. "I'll test his character," said the rich man. By an adroit plan the father brought financial ruin upon his son. "You cannot do business," he said to him. "I told you so," said the neighbor. "Let me try again," said the son; "I think I see my mistake." He tried again by his own efforts, saving something from the crash, and resuming on a smaller scale, for his father purposely refused to help him. He did succeed and accumulated a greater fortune than his father.

To always win is unfortunate. If you do it you cannot acquire the present Point of Character. It is necessary to fail and win on a re-trial. But failures come to you wherever you are.

REQUIREMENTS.—Whenever you fail in anything where success is right and proper, try again. It does not matter, as far as this Point of Character is concerned, whether you succeed or not on the re-trial. If you try again, you have carried the day; but each subsequent defeat requires a re-trial.

REMARKS.—Foolhardy attempts merit failure. Trying to accomplish something improper is only a test of weakness. The purpose in view must be worthy of a good and wise man.

LOSSES.—For each failure to try again record a loss of one mark.

HOW SAVED.—If the first failure is followed by a re-trial, a loss is saved. A second re-trial, whether successful or not, entitles you to one triumph, a third re-trial to two triumphs, and so on, adding one for each re-trial of the same subject-matter. Final success is no test of character.

Your records on the present lesson would form interesting reading could they be given to the world. If you have a prolific nature, the records which you make will be somewhat large.

We should be pleased to read them.

The eighth day in the workshop is ended, and the second stage on Road No. 4, leading to the West Gate of the Citadel, is accomplished. This will prove the best journey of the four.

When the Citadel is reached a vote of all the members will be taken to see which road is liked the best.

LESSON NINE.

NINTH POINT OF CHARACTER.

IRRITABILITY.

NINTH DAY IN THE WORKSHOPS. ROAD No. 1.

Here we are back again in the first Workshop. What irritated you to-day? Did you ever say some ugly thing to yourself when not feeling well? Can you recall throwing an object away, or slamming it down? If some friend, especially of the opposite sex, had been present you would not have shown this irritability. This proves that you have control of yourself, but do not care to exercise it.

Of all the sins against the heart, the nerves, the brain, irritability is the most common. If you don't feel well, you excuse yourself; but irritable people get headaches and nervous weakness and heart failure by giving way to this mood. It grows on its own using. The oftener you give way to it the more confirmed and terrible it grows. In hot weather the habit is most common. Faces come to wear the sign upon them, despite our supposition that "looking pleasant" will make us look pleasant. Wrinkles, once worn in the face, grow more indented with hypocritical smiles. We can't put on faces so easily. Character stamps itself indelibly in the features.

Irritability is a lesser degree of insanity. Many an occupant of an asylum has been brought there by giving way to moods of fretfulness until they grew into fixed habits.

REQUIREMENTS.—This is to be the battlefield of your hardest struggle. Here you will fail from time to time. Your records should be more exact in this than in any other lesson. Open the day good naturedly; give things a chance to annoy you, and fight them by a resolution in the heart not to give way to the mood. At night write down some mark showing that you have successfully fought it all day.

REMARKS.—The habit of refusing to give way to irritability will soon encase you in a mail of steel. It grows rapidly. Do not be afraid to meet the temptation, for you must be hardened

to it by conflict. A horse is led up to the object that gave him fright, and finding it is not dangerous, he becomes calm. So we should tempt ourselves occasionally.

To be strong when it is difficult to hold back the disposition to fly into a disagreeable mood, is the true test. A man who succeeded in thoroughly mastering a condition of extreme irritability writes of his battles as follows: "I felt that my mind was being weakened by my continual expressions of irritability, and I had to do something. The least thing annoyed me. When alone, I swore freely at everything that went wrong, and nothing seemed to go right. But if any person were present I knew enough to check myself, if I wished. It was when this ability began to leave me that I awoke, through the inspiration of the School of Character, to the danger I was in. All at once I resolved to be a man. This is how I mastered myself. In the morning, while dressing, I lost my collar button. It rolled along the floor and disappeared, I knew not where. The room was cold; I was in a hurry, and things were getting blue; but I held on like a man. I sat down to think and to smile. There was but one place where the button could have gone, and that was under the dresser. It was enough to make a saint swear, but I took things calmly, and smiled at myself for encouragement. In a little while I had the button. This is an example of the way I went to work to conquer my irritability. I am entirely free from it."

Many others have been blessed by these lessons. A mother spent several months inducing her daughter to enter this School of Character, as the young lady was high-tempered and had few friends. She succeeded at last, with results that were perfectly gratifying. No method can equal this for efficiency.

LOSSES.—For every act of irritability give yourself a mark.

HOW SAVED.—No matter how many marks you have received, if you can go for one hundred consecutive days without being irritable, you are entitled to a marking of perfect.

The ninth day in the Workshop is ended.

LESSON TEN.

TENTH POINT OF CHARACTER.

KIND VOICE.

TENTH DAY IN THE WORKSHOPS. ROAD No. 2.

Nature furnishes the impulses of growth, but care guides them aright. The vines and flowers and trees are none the less natural because the hand of man prunes and directs them. Nature without man is wild and barbarous. The same impelling force that directs the growth of fruits and flowers also crowds the garden with weeds. So with human character; and in the garden of the heart, as in the soil of earth, the weeds grow faster than the flowers and fruits.

The face is stamped with the soul. The voice is colored by our character, though not so certainly as the face; for careful attention to the voice will give it sweetness and pleasant tones. True, the study of the art of facial expression does much to change an ugly face to one of symmetry and beauty, but the voice yields more readily to the influences of careful training.

To frame pleasant sayings in the mind is not sufficient, for they may not *sound* pleasant when uttered. We can deceive our friends by writing, for then the voice is not heard; but spoken words are colored by the feeling that prompts them.

A cross remark, when not intended, has often escaped the lips and made enemies. We do not know how the words are going to sound until we open our mouths. A vixen is known by the voice. Irritability is so plainly marked in the manner of speaking that only strong self-control can eradicate it.

It is not *what* we say, but *how* it is said, that influences others. "No" can be said to mean "Yes." "I am glad to see you," may be intoned so as to mean "I am sorry you are here."

The voice naturally has three normal pitches: the normal high, the normal middle, and the normal low. A low pitch is not a soft voice, but simply low in the musical scale, and should be developed into strength.

The following natural principles will serve to guide you in the daily use of the voice:

1. A very high pitch with force is used by scolds, vixens and irritable people.

2. A high pitch, a note or two below the normal high, spoken with softness and slowly, is the most affectionate and tender of all tones.

3. A middle pitch is an indication of calmness of mind and heart.

4. A pitch a little below the middle adds earnestness and seriousness to a tender and loving voice.

5. A low pitch spoken with force depicts strength of character, firmness of mind and heart and a ruling spirit.

6. A low pitch spoken softly portrays solemnity.

7. Whispered tones, either composed of pure whisper or aspirated tones, indicate a suspicious, stealthy or deceptive nature. There should be no aspiration in any of the pitches.

Then every voice has its peculiar use of glides or inflectional movements. Decisive tones use falling glides. Sharp, acid, unpleasant voices give a falling glide to every word on which the least emphasis may be placed, and the scold adds the high pitch to this movement, thus increasing the harshness of the tone. Tenderness may use a high, middle or low register, but it always favors a rising glide. "Come here," uttered in a high pitch and falling glide, would repel the person invited. The same invitation given any pitch with a rising glide would be tender, kind and agreeable.

A person falls easily into the bad habit of using cross tones, especially if irritated by the hundred passing events of the day. Self-control comes into play and assists in the adoption of a uniformly pleasant voice for all occasions. While such points of character as right rising and irritability are direct aids to the mastery of this, they are not identically the same. Here we wish to go much further than in either of the other two. A kind voice belongs to this life as flowers belong to the garden, music to the ear and bright skies to the eye. It wins all species of creation that are worth winning. The child, the animal, the friend are all held in better relations to one who speaks kindly than to one who is severe or merely neutral in tone.

Many persons, who are not cross or repulsive in voice, are yet not pleasant and winning. The cold, plain, business, matter-of-fact

style of saying a thing is as free from irritability as the sod is free from accusation; but they play no affirmative part in the daily plan of life. If you are not acquainted with the methods of those who control animals best, you would hardly believe that it pays a financial return to speak kindly to the dumb creatures. Here is a man whose cows look better and actually give more milk than those of his neighbors. "They are better cows," you say. Well, let him exchange. In two years the neighbor's cows, under the kindly influence of the successful man, look better and give more milk than his own since he exchanged. Why? Because he makes them glad to see him and glad to come where he is. This looks like theory. Come to one of the largest dairies in this country. The records show unusually large returns, and the owner explains it as follows: "I instruct all my men to speak kindly and show gentleness to all my cows. If I suspect a man I have him watched, and he must leave. It is true, sir, that these men, who are often cross in their homes, do not dare be so here. Animals are treated better than wives." Then, in another case, a successful farmer writes: "Nothing costs so little and pays so large returns as kindness to animals." The proposition is easily proved. It is, of course, a business matter.

But we look now beyond the question of business into that higher consideration which calls us out of the dreary drudgery of toil, and we find that there are human beings who daily lean upon us for comfort; from the little child, whose feet patter over the floor to the music of our hearts; from the sweet-faced son or daughter still in youth; from the souls that look up into our faces with appeals for sympathy, to those who share with us all these responsibilities and loves; they live and thrive upon kindness as the flowers upon the blessed light of morning. Could we control the deeds of this world, our first soliciting would be to drive out every cross tone and supplant it with kindness, constant, unending, universal kindness.

How easy it is to adopt the kindly voice. From the first words of the day to the last of evening, all through the busy and the leisure hours, kindness, nothing but kindness, in word, in thought, in deed. Perhaps it costs an effort, but nothing else. It will pay you in every way. Love will throw its circles of sweetness all around you; friends will spring up from every source; satisfaction will beam on every countenance; you will be supremely happy, and

it will cost you nothing. What a revolution would sweep over the face of the globe if the people should adopt this one point of character.

REQUIREMENTS.—We cannot prescribe any daily task in developing the voice by a systematic course of training, for our object is to make these lessons as easy as possible, and not impose any task upon you. If you are a good manager you will be able to handle all the departments of character training with that spirit of genius which prompts so many business men to conduct vast business interests without haste and without rest. At the time when you conclude to close accounts and make your final record, you must estimate what proportion of reform you have established in the voice, with what degree of kindness you have spoken to others from the date of entering upon this lesson to the date of your final record. This lesson may be taken up as soon as you desire, but not out of its turn.

The *Morning Quotations* will furnish excellent training in a small way for coloring the voice, for the moods you are in during these quotations will follow you all day long, at first to a slight extent only, but in a marked degree after a few weeks.

LESSON ELEVEN.

ELEVENTH POINT OF CHARACTER.

RETIREMENT.

ELEVENTH DAY IN THE WORKSHOPS. ROAD No. 3.

The true development of character originates from within and is strengthened by contact with the world. We are still in the Workshops preparing for our departure upon the highway, when our present labors will be brought to a test. If we are lost "In the Depths," we shall never even know what awaits us "On the Heights." It must not for a moment be imagined that a few readings of these lessons will develop character. To climb "On the Heights" by a cursory method of dealing with these "Points of Character" would give us no adequate idea of the grandeur there awaiting us. Growth and development do not come from *knowing how* to do these things, but from actually *doing* them.

Self-effort is the first and greatest element of character.

What we are is within us. We can never know what we are until we are alone with ourselves. Goethe claimed that genius is born of our silent moments. The men and women whose names will live longest in the history of mankind have had their growth in character in the moments of retirement.

How can the mind and heart develop if they are constantly subjected to the distractions and influences of those about them, from early morn till bedtime? There are prosaic lives, whose genius has lain hidden these many years solely from the fact that they have never been taught the value of self-examining. Five minutes daily would suffice to change the current of life.

REQUIREMENTS.—Sign the following pledge in this book, with pen and ink.

PLEDGE 4.

Believing in the great value of self-communion, and desiring to know myself better, I solemnly promise to devote at least five minutes daily, and as much more time on Sunday, or some other one day in the week (not necessarily exceeding a half-hour) as I may have at my disposal, to absolute retirement if such is possible in my circumstances of life, and if not, then to do the nearest best thing.

.....

REMARKS.—Record the date, and length of time, of each retirement. The mind should dwell upon life and its ambition. Many of the preceding lessons may be blended into this, and time saved thereby.

LOSSES.—These are estimated in the same manner as those of the first lesson.

HOW SAVED.—The losses in this lesson may be saved by delaying the final day of reckoning until the full task is accomplished. If, however, it seems impossible to make 100 per cent., it is better to go through once, and see how much over 75 per cent. may be attained, and then commence the whole work over again. *Conquer Failure.*

The eleventh day in the Workshop is ended, and the third stage on Road No. 3, leading to the South Gate of the Citadel, is accomplished.

LESSON TWELVE.

TWELFTH POINT OF CHARACTER.

EXAMINE DISCOURAGEMENT.

TWELFTH DAY IN THE WORKSHOPS. ROAD No. 4.

This is a peculiar lesson. It differs materially from all the others and may be said to open up a new line of inquiry.

We are often told to look on the bright side of life. So we should; but how can it be done? To look out of the windows of the heart upon the clouds will not bring the sunshine, nor can we by physical force brush away the clouds, for they are beyond the length of our arms.

Sunshine develops the growth that is inaugurated in the shadow. Clouds and rain are as much a necessity in the lives of all men and women as in the natural world. In the sunshine we enjoy what we acquire in the shadow.

A wonderful balance is found in all creation. Winter and summer, spring and autumn, heat and cold, night and day, clouds and sunlight, joy and sorrow, comedy and tragedy.

This pulling in opposite tendencies makes growth. The survival of the fittest is often the outcome of the contrasts of life, for the discouraged go under, while the courageous come out a plane higher on the battlefield of life.

While not courting or seeking misfortune, we should nevertheless welcome it when it cannot be avoided. It comes as a blessing and may be turned into joy.

REQUIREMENTS.—Whenever you are discouraged, examine the matter. Ask yourself a few questions: What is the end to be? Is it sure to be as bad as that? If it is, and there is no escape, what is my duty under the circumstances? Can I show my strength of character by enduring the very worst that may happen? Yet may I not do something to lessen the grief?

REMARKS.—If these questions are asked in the right spirit, you will be prepared for the crash when it comes. If it should fail to come, as it will in nine cases out of every ten, you will have lost a splendid opportunity for character training. Do not worry over

improbable troubles, for worrying is the weakest trait of character. It never did any good, and never will. The strong never worry. But the weak are constantly crossing bridges before they reach them, and which they never reach, for the bridges are not there.

LOSSES.—If trouble does not come to you during the entire course of these lessons, you cannot make a loss, and must mark yourself perfect—one point. If you do have trouble, and become discouraged, you must *examine the discouragement* and turn it into a training school of character. A careful record of this bit of your personal history will be of value to you. For every failure to bear up courageously under discouragement, record a loss of five marks. You are to be sole judge, unless you wish other estimate, in which case you may consult your ally.

The twelfth day in the Workshops is ended, and the third stage on Road No. 1, leading to the West Gate of the Citadel, is accomplished.

One-third of the hard labor in the Workshops is over. All too soon the journeys "Out in the World" will be entered upon.

LESSON THIRTEEN.

THIRTEENTH POINT OF CHARACTER.

HEALTH OF BODY.

THIRTEENTH DAY IN THE WORKSHOPS. ROAD NO. 1.

It may be asked what relation a healthy body bears to character. As has been frequently stated, character is four-sided, and the neglect of training any one side is soon seen. Many persons possess genius and a lofty character who fail to impress themselves upon others. Some one or more sides of their nature have been left to drift. All should be developed evenly. Road 1 leads to a certain cardinal Point of Character which is of vast importance. Its name, not now known to you, will be found written over the North Gate of the Citadel, when you have journeyed across the plateau "On the Heights."

In a fully developed Character "*Health of Body*" plays a serious part. Its wanton abuse is too prevalent. Carelessness is

often rebuked, but the rejoinder is: "Oh, I am always well; when I am sick it will be time enough to take care."

Irritable persons excuse themselves for their ill-natured frames of mind and constant wounding of other's feelings by saying afterwards: "I am not well." Heavy tasks, great undertakings, strong resistance to temptation, fitness for the training, and control that makes great men and women, are to a greater or less extent interfered with by ill-health. We owe the duty to our family and friends, if not to ourselves, to keep the body well.

How to accomplish this is a great question. For the best health some habits should be regular, others irregular. Any good book on Health will give a list of foods to be preferred, a course of daily training to develop the body, and general regime to preserve good health, and special treatment for diseases.

The body is a physical machine having power to repair itself in its daily waste and loss. As a machine it is designed to assist its owner in maintaining the struggle for existence.

But if it accomplished nothing more than to keep itself alive and well, it would not serve any useful purpose, unless there was no other design in its creation than to preserve the existence of the race, and so pass on to succeeding generations.

A machine that is able to keep itself in repair, to avert loss of any fixed part, to have itself housed, to keep its boiler fed and protect itself from the inclemencies of the elements, is nothing better than an engine whose owner gets nothing from. Yet the modern conception of the human body is just this and no more. The muscles work, the brain toils, and cares are assumed solely for the purpose of obtaining food, clothing, shelter, comforts and competence for old age, so that the machine will not have to be trundled into the round-house of charity. Few persons get so much out of life; then they reason that this life is merely a state of transition to the next.

Such reasoning is not an excuse for the neglect of the faculties and talents, which are bestowed so freely now. No person has a right to abuse the body, either by neglect or by ignorance. The first thing that an intelligent human being should learn in this life is the fact that the body is a great engine, designed for something more than to keep itself in repair, clothed, sheltered and made comfortable; for the meanest machine serves some other use than its own preservation.

Health is the basis, the beginning of life's great design. "If I could only get my health I would be happy." What would you do with it? An idle machine is not happy and renders no happiness to its owner. But you say the body is not idle; it works and thinks. What for? To get something for itself. Suppose you were to buy a work horse, and the animal earned enough to keep himself fed, sheltered, curried, pleasantly provided with nice surroundings, and no more. Of what value is he to you? Yet few human beings accomplish as much in life as this horse; else why so much poverty, so much disease, so much charity?

More than ninety-five per cent. of all persons are out of health. In this age of food adulterations it is almost impossible to keep well, unless some such standard as that furnished by the Ralston Club is adopted. In our course of progressive studies the subject of health is made the first and is the basis of all else. There is no reason why ill-health should continue.

Few persons realize how much may be accomplished by a minute's attention each day to this subject. Even the use of proper food, carefully selected, and intelligently cooked, will change the whole current of life. When health is attained you are then ready to make the body accomplish something more than its own keep and comfort.

REQUIREMENTS.—Use your judgment in determining how the health of the body should be best preserved, and when you close accounts and make the final reckoning, record yourself as perfect if you are satisfied with your attention to your health, and that the results are the best that could have been attained under the circumstances of your daily life.

Loss.—For each neglect of health, as you understand the matter, record a loss of one mark.

LESSON FOURTEEN.

FOURTEENTH POINT OF CHARACTER.

FLOWERS AND MUSIC.

FOURTEENTH DAY IN THE WORKSHOPS. ROAD NO. 2.

This Road is probably the pleasantest of all the pathways which lead to the Citadel of Character. It is strewn with flowers

and music, and leads us through nature to the sweetest enjoyment of life, founded upon the kindest, best, and gentlest in nature's great world of art; for art is but nature at her best.

Flowers are the stars of the fields, the pearls of the garden, the jewels of the home. They abound everywhere to please the eye with their beauty, and fill the air with their fragrance. They are to the substantial growth of vegetation what poetry is to prose. The sky is studded with them at night when earth's flowers have gone to rest.

The love of flowers should be cultivated. To look into the construction of the tiniest bud that blooms, and contemplate its world of life, its intricacy of growth, will awaken the heart to a desire for the purest things of life.

Music likewise touches the depths of the soul. The love for this can be increased by cultivation. It is not necessary to be able to sing or play. The author can do neither, but he can listen to both with intense enjoyment.

The ballads of everyday life, and the profounder music of the thoughtful composers, impress the mind and heart; but the common airs known as topical songs, and the "catchy" tunes that amuse merely, are to pure music what "slang" is to refinement. Character is not built up by cultivating a taste for "slangy" songs. Here the line should be drawn.

REQUIREMENTS.—The following pledge should be signed:

PLEDGE No. 5.

I solemnly promise that I will form as close an acquaintance with flowers and pure music, as my circumstances allow; and will neither sing or encourage others to sing "slangy" or coarse songs.

.....

REMARKS.—It is not necessary to purchase flowers in order to comply with this pledge. Simply appreciating them when they are present, thinking of their origin and purpose in life, and studying their beauty and variety of design will be sufficient compliance with the terms of the pledge.

LOSSES.—A final reckoning when made should include your estimate of success in this Point of Character. If you are satisfied that, during the time which has elapsed since you undertook

the practice of this lesson, you have accomplished all that you could have done, the record should show a perfect marking. For each opportunity missed or neglected, you should record a loss of one mark.

LESSON FIFTEEN.

FIFTEENTH POINT OF CHARACTER.

SYMPATHY.

FIFTEENTH DAY IN THE WORKSHOPS. ROAD No. 3.

It is a notable fact that men and women who have possessed great strength of character have been sympathetic. One would think, upon first thought, that *Sympathy* indicated weakness; but a closer examination into the subject will dispel the idea. As a human being rises from the lower level of life, away from his nearness to the brute creation, sympathy becomes more marked; although the rank of a person is not determined by ignorance or refinement. In humble life we find a cord of sympathy binding many true hearts together; and so in humble life are purity, virtue and honesty more prevalent.

A grand life in any rank cannot be backed by an empty heart. A hatred of humanity unfits a person for noble ends. True it is easy to hate mankind and with apparent cause; but our purpose in living is to make the race more lovable, and we cannot do that by making ourselves detestable. Could you interest one person in your community in a training like this which you are now undergoing, and could that person interest another, and so on, a chain of influence for good would soon run round the world. It would be a most delightful work to be the first link in a chain of human sympathy for the elevation of your fellow-beings. We shall have more to say of this when "On the Heights;" but at present we would suggest the following plan:

Become a *First Link* in at least one chain of influence, as described in the 96th Lesson, under the title "Do Good in the World." The object is to help try and make the race better. The 96th Lesson as far as this single object is concerned may be commenced as soon as this lesson on sympathy is reached.

REQUIREMENTS.—It is not necessary to become a First Link in a Chain of Influence in order to meet the requirements of the present lesson. Any means of broadening the heart, and softening our hatred of mankind will suffice. In the first place it is well to accept the fact as a fact that people are selfish. This fault is the law of self-protection. Selfishness begets meanness, a trait not apparent in the sunshine of friendship, but always present and ready to come to the surface on due provocation. Believe all this, for if not, you will be bitterly disappointed in your friends some day; ascribe it to its cause—self-protection. Deal with it as inherited from the asperities of the darker ages; pity all, blame few; and by the “ally” friendship, of another lesson, talk it over freely, trying to rise above it. When crime and wickedness are most rampant our sympathy should be inwardly the keenest; while policy may guide our conduct with a firmer hand for the suppression of evil.

LOSSES.—At the final reckoning you should determine, according to your best judgment, what degree of perfection you have attained, and record a corresponding percentage.

LESSON SIXTEEN.

SIXTEENTH POINT OF CHARACTER.

TACT.

SIXTEENTH DAY IN THE WORKSHOPS. ROAD No. 4.

The one key of success in life.

It unlocks all the doors in the hearts and pockets of your fellow-beings. It wins friendships without ostentation; and secures wealth without wrong.

Tact is not strategem, for strategem is dishonesty.

There is no problem of life that cannot be solved by this charm. It is an olive branch of peace in war, a word of power in weakness.

Genius may exist without it, but never wins success. Talent is crippled by its absence. Tact *without* genius or talent works

its way through the world as an irresistible force; but *with* them wins greatness.

It makes but little difference how much is born in us if we have no tact, for we cannot use it. There are to-day living in obscurity great men and women, who need only this one power to develop them. They have aspirations and longings for a proud career, a noble future, but have no tact. Could we go among them and bring them out by teaching them how to come in contact with the world, we should find Shakespeares and Miltons, Whitefields and Spurgeons, Websters and Clays, Garricks and Cushmans, where now we see but the yearning for greatness stamped upon the face.

Tact makes a ready man. It is the knowing *how*, *when*, *what* and *where*, to act and speak. It is four-sided, like Character. It gives us no rule, but we know an ever clanging, always applying rule, that fits all cases with surpassing nicety.

How shall we acquire tact? If it could be had for wealth, some might buy it, if it were born in people, some might fall heirs to it, but the only royal way to its attainment is to *work* for it. To promote a course of training which would enable all (who are willing to work) to win this, the greatest prize of life, we have created the present system known as the "School of Character."

REQUIREMENTS.—Once every week review and recite aloud from memory the names of the twenty-five "Points of Character" on each Road, and think what you are doing in each. Tact is contact with the world. These lessons prepare for this contact, first, by making character "In the Workshops;" second, by using it "Out in the World;" third, by the difficult struggles "In the Depths;" and fourth, by controlling the world "On the Heights." If any one Point is being neglected, give it special attention. Make a record once a week, or oftener if preferred, of your opportunities for using tact and your success or failure.

LOSSES.—On deciding to take your final reckoning, estimate the value of yourself in this line. If, in your opinion, you are perfect, so mark it. If not, make a percentage based on 100.

LESSON SEVENTEEN.

SEVENTEENTH POINT OF CHARACTER
NERVE HEALTH.

SEVENTEENTH DAY IN THE WORKSHOPS. ROAD No. 1.

This calls for self-examination. The brain controls the will, the will controls the character. What controls the brain? It is a section of the spinal column enlarged. The nerves center in this part of the body. As the nerves are, so is the brain, the will, and the character.

An irritable person is nervous; a nervous person is readily irritated. "*Nerve Health*" is fed and sustained from the ganglionic cells, the storage battery of the body, which collect and store up for use the vital fluid. This is life. Its exhaustion means nervous prostration, its waste is at the expense of our brain power.

Nervous people are made so by two causes; physical waste and mental waste. Worrying is an illustration of the latter trouble. It causes a waste of nerve power by a peculiar condition of the lungs, recently discovered. All mental and psychological phenomena may be traced to physical connections. Why thinking should exhaust the nerve power could not be explained, except upon the theory that to think hard caused a consumption of vitality. On the other hand it shut off the supply. Vitality is drawn into the nervous system through the oxygen of the air we breathe, or by means of any magnetizing exercise. Hard thinkers stop natural breathing during great interest in a subject. Their breath is taken at long intervals and in the smaller quantities that will support life. People who worry take in even less air, and the supply of nerve life is quickly exhausted.

Movements made by persons who do not think of them, or who do not direct them by the will power of the brain, are exhaustive. The constant activity of the hands or feet, or what is known as restlessness, soon develops nervousness, for it exhausts the vitality. All persons at times have this muscular activity, and if continued it not only irritates themselves, but their friends also. Who can bear to be in the company of a nervous person?

We are made nervous ourselves by watching them. Any movement of the muscles which is directed by the will power, and executed as directed, strengthens the brain and nerves; but escape movement, made without our control, are but lesser degrees of *St. Vitus' Dance*, and must be controlled. Do not allow your nerves to control you. Many ladies and gentlemen in all walks of life have this great fault, and little dream of it. They certainly fail to impress others with their strength of character.

REQUIREMENTS.—Stand still. Sit still. Watch the finger tips and feet. Learn to look steadily at any object. Nervous eyesight is too common and often passes for stealth or dishonesty, to the detriment of many excellent characters. Make no movements unless for a purpose. In your moments of activity never make a lost motion. This is a beautiful practice. Try it. To control others you must have strength of character sufficient to control yourself.

LOSSES.—Once a week, until you graduate, study yourself and see how you have lived up to the requirements. At the time of closing accounts estimate your percentage.

LESSON EIGHTEEN.

EIGHTEENTH POINT OF CHARACTER.

HOME.

EIGHTEENTH DAY IN THE WORKSHOPS. ROAD NO. 2.

The love of home is an essential element in one's character. Home is where we live and sleep. Some have but a single room, unattractive and unfurnished, except for the mere use of lodging. To love a home of that kind calls for a large draft on the imagination. Before a room can be called a home it must have the following qualifications:

1. A comfortable chair.
2. A table to write upon easily; with good pen, ink and paper.
3. Light and heat, when needed.
4. A library, consisting of three or more books.
5. Some attraction to draw you to it.

Many other things may be added, but if any one of the foregoing is lacking it is not home. From this, the least of all, there may be a gradation to the grand homes of the wealthy. Those who are most blessed have the least appreciation of a good home. It is an imperative duty which we owe ourselves to find a home. A club room is no place for any man, married or single. It is the curse of domestic happiness, the bane of pure lives, and the destroyer of character. A man whose nobility is established may unite with others who are his equal in social relations, or for intellectual improvement; but such men, while nominally members of clubs, hold themselves aloof from the routine pleasures of its membership.

Young men are induced to join so-called Literary Clubs, under the pretense of self-culture, who waste evening after evening in cards and filthy anecdotes. If you belong to any club, no matter what its name or pretense, or what may be the social cast of its membership, do not say, "O, *my* club is an exception to the rule. I'm all right." Keep a record of the mental or moral good you receive at each meeting. To be called "one of the boys" is the smallest honor that could attach to the most insignificant specimen of a man.

If your home is not pleasant find out the cause. If it is due to the fault of the wife, or husband, see that he, or she, is induced to enter the "School of Character." Once interested in this noble ambition, the person who enters this course of training will soon change the entire current of life. So a son or daughter who is attracted from home should be induced to enter the "School of Character." The future of our country, our nation's greatness, and the standard of morality prevailing over this broad land, are dependent upon our homes.

REQUIREMENTS.—Sign the following pledge with pen and ink:

PLEDGE No. 6.

I solemnly promise that I will make home as pleasant as possible under the circumstances; that I will cultivate a love for it; and if I am a member of any club or association whatever, I will resign if I deem it to my detriment to continue in it; and in case I do not resign, I will, immediately after each meeting, make a

record of all the good said meeting has done me, specifying the details thereof.

.....

LOSSES.—Each failure to live up to the terms of this pledge counts a loss of five marks, which you must record in any book that you may set aside for the purpose.

LESSON NINETEEN.

NINETEENTH POINT OF CHARACTER.

HONESTY.

NINETEENTH DAY IN THE WORKSHOPS. ROAD No. 3.

The record of this part of your personal history should be kept from all eyes. Write from the motive to make it strictly true, and if you are true to yourself in the record you will have established an important Point of Character. As the main requirement of this lesson is that you make an honest record, it is important that the record be kept a secret. No eye but yours should ever look upon it. The careless cruelty of curious persons should never enter here. If you have not the courage to make a full and truthful record of your honesty or dishonesty you are lacking in character.

For every honest act that you perform the face looks clearer and something is added to your stature. Honest men and women are happier than others, have less to fear in life, and more to enjoy. Children and animals by instinct take the measure of your honesty, while the world at large sums you up by that inner process of the mind which cannot be explained.

Does honesty pay in the business world? At that time when honesty was the rule it did pay occasionally to take advantage of the prevailing integrity; but now that dishonesty is the rule, an honest merchant, known and tested as such, will make the most money. The proof of this has come many times within the author's observation. But policy should never prompt honesty. Its intrinsic value makes it the grandest of the virtues. Try it

for awhile. The glorious feeling which integrity brings to you cannot be described in words. Perfect honest people are never truly unhappy. Try it.

Never underrate yourself in estimating your rank in each one of the "Points of Character" when you take the final reckoning. If you are in doubt, do not, for the sake of not overestimating yourself, lean on the other side. Many people are so modest, and desire to *appear* so modest, that they never accord themselves due credit. They generally seek to parade such honesty. But a good reader of human nature knows it is unsafe to trust such persons in any matter.

There are all kinds of honesty in the world, and all kinds of diplomatic evasions of its use. No life is open as a book, and none need be. When selfish curiosity, malicious jealousy, and the desire to tear down reputation to a level with self, shall have entirely disappeared from earth, then may every man and woman lay open each page of life to the wanton gaze of the multitude. The purest and most sacred things of one's character are matters of personal privacy; and no person is more honest than he who holds them in such charge. It is, therefore, no mark of deceit to refuse to others that frankness of disclosure which is not sought from pure motives.

On the other hand the first law of the universe is honesty of thought, of purpose, of act. No rule of nature tricks us. Every motion follows a fixed principle. We are born out of that same nature that lives in the breath of God. If whiteness of soul is the desideratum of eternal existence, we should look toward that goal in this life even if we never reach it here.

Let a man or woman be known and proven honest, and what a power in the world such person would be; and what accumulation of power must come from the addition of physical health, mental force, executive ability and an all-round character. It is a fact that there is something to attain in this life; and that herein we have the noblest of all courses of training.

REQUIREMENTS.—These are peculiar. When the records are finally closed you are to look at each Point of Character and the percentage you have given it. Included in these must be the record of your secret written answers to the following questions, on the page opposite to this: 1—Are you in words and deeds always strictly honest? 2—If not, what proportion of your life

since commencing these lessons has been strictly honest? 3—In what were you dishonest during the past week, and what have you gained and what have you lost by it? The last question should be asked every week.

LOSSES.—For each “Point of Character” concerning which you have made any dishonest record, record a loss of one mark. If you fail to record answers to the three questions of the above requirements, record a loss of 100 marks.

LESSON TWENTY.

TWENTIETH POINT OF CHARACTER.

SUPERIORITY.

TWENTIETH DAY IN THE WORKSHOPS. ROAD No. 4.

At one time in the world's history all knowledge of the cause of material phenomena was denied man. At another and darker period fear encompassed human life. We live to-day in the traditions of the past. The brain inherits the influences that made our ancestors necessarily superstitious. The nursery is a school of superstition in which traditionary fears are instilled into the minds of the youth, who are thus prepared to believe the most absurd superstitions of maturer years. Strong women and weak men have in stock from fifty to five hundred beliefs in signs that affect the daily occurrences of life. Coincidences are so frequent that these beliefs are confirmed and nothing can change them.

“Friday” and the number “thirteen” terrify a large number of otherwise sensible people. Very few men will begin any undertaking on Friday, on the theory that our Saviour was crucified on that day. If a little investigation should prove that the Friday of that occurrence was not the same day which is now called Friday, but that the days of the week, like those of the month, have been rearranged since then, these people would still be frightened by the name “Friday,” forgetting that the name is not so many centuries old. Many great undertakings which were commenced on Friday have failed, and many have succeeded.

Columbus set sail on Friday and discovered America on Friday. It was an unlucky venture.

The number "thirteen" is fully as alarming. To sit at a table where there are thirteen means death to one. Some one dies and the superstition is confirmed. To enter a house at one door, and go out at another, to open an umbrella indoors, to let a person or object pass between you and your friend, and so on for hundreds more, keep us in fear of some unlucky event. Such terrors undermine that nobility of character which denotes true men and women. There is a cause for everything. Not one atom of nature moves without a direct cause. Death and disaster, sorrow and adversity have no more preference for me than for another. Nothing can happen by chance.

Those who read these pages or who discuss the facts, pretend to scoff at the idea that they are superstitious. In the full blaze of noon, when the twilight hours and the vaunting echoes of the night-ghost are on the other side of the globe, these idle talkers boast of their perfect immunity from fear. They are not superstitious; they would be very glad indeed to see a spirit (in broad daylight with a cordon of policemen to lay it if its clammy hand and grave-sweat should seize them); they like thirteen as well as any other number; they would begin a great undertaking on Friday, except that great undertakings are not in their line; and so on until the sun has gone down in its smiling bed winking the eye of merriment at frail humanity.

Nearly all persons believe in ghosts, and have not sense enough to trust or to interpret their own fine senses; and herein they are handicapped all through life, besides being weak in character. "Oh, I know there are such things as ghosts, because I have seen them. If I am not to believe what I see, what am I to do?" It would take a book to answer this inquiry to the satisfaction of the ignorant brain that asks it. We will not attempt it; but will say briefly that no mind is perfect, no brain immaculate, no sense unerring. That which all eyes may see as well, and under similar circumstances, in permanency of vision not flitting like vaporous dreams, might or might not be a fact as claimed.

You may take the best proof of the existence of ghosts, spirits or other supernatural visitors, and double it twenty times, yet it is not strong enough to hang upon. All senses are nervous

interpretations and depend upon currents of pulsing energy beating in fine waves against the brain in order to make the thing live as they feel it. To see a ghost, to hear a ghost, to feel a ghost, are sense-interpretations that cannot be regarded as true until they give their subjects a place in the world of fact. They flit and waver, impress us and are gone. As an excellent investigator of this science has said, "The senses are not to be trusted under circumstances that admit of nothing more than the transient passing of sight, touch or sound; yet, could they be trusted, there is nothing in the strongest claims of proof that could be accepted as evidence of spirits. These visiting impressions may be a dozen other things." And it has been well said by another that the mind is a gallery of sensitive plates ready to receive pictures through every sense. "I saw a city in the air. Because I saw it there I know it is a city. I could not be deceived, for many of my friends saw it. Proof like this is positive. Do not provoke me by refuting it. The city was above the earth, distinctly separated from it, so it could not be a part of this globe. It must then be a spirit-city; and of heaven."

This ardent believer in his own senses who did not wish to be provoked by a denial, does not yet know what mirage is, and evidently does not wish to know. His proof is better than that offered by devotees of superstition, yet is groundless because the means of refuting it are within reach of science. A few hundred years ago it was heresy to believe that the earth was round, or that the sun did not travel about it once a day. Scientific discovery alone saves us from the "proofs" offered by superstition.

From correspondence with the managements of steamboat companies, we learn that trans-Atlantic voyages do not begin on Fridays; and the reasons they assign are good enough in business. "The passengers and sailors refuse to set sail on Fridays." In nearly all hotels the number thirteen is omitted from rooms offered to guests. These are the two leading fears of the age. That they are ungrounded can be proved by any organization that chooses to make the attempt. The only tangible reason for avoiding the unlucky day and number is the semi-paralysis they breed in the individuals who are enslaved by them. Of what use is a crew of sailors who have set sail on Friday? They are unwilling to do their duty in a storm, because their ignorance is a weight of lead about their necks. On one voyage which began on

Wednesday, four seamen were made to believe it was Friday; and the long train of ill-luck that followed them proved that misfortune is born of weakness of will rather than days of the week.

Where superstition seizes upon the mind of a person, no matter by what one of the hundred of "bad signs" now extant, it is true that the force of character, the energy of purpose, the determination to win, are all prostrated; for the fear of failure to come because of the ill-omen will lay low the very essence of success, which is faith in yourself; and in proportion as that faith is lessened the chances of winning the smiles of good fortune grow steadily less. How can a person who lacks faith in self, win anything? If one or two superstitious ideas will bring ill-luck through this paralysis of faith in the results, what hope of success in life can that man or woman have who falls down in abject terror before five hundred omens?

REQUIREMENTS.—Sign the following pledge in ink and on this page:

PLEDGE No. 7.

"I solemnly promise that I will not allow any sign, superstition, or belief to affect my words, thoughts or actions, from the day I reach this lesson as long as I live."

.....

LOSSES.—For each breach of this pledge record a loss of one mark.

TRIUMPH.—Any person having the time and desire, may, as a pleasure, collect all the signs and superstitious beliefs prevalent, that can be learned by inquiry or other means in the course of a year, or up to the time these lessons close. Mail to us. Such person may credit a triumph of ten marks.

LESSON TWENTY-ONE.

TWENTY-FIRST POINT OF CHARACTER.

EXERCISE.

TWENTY-FIRST DAY IN THE WORKSHOPS. ROAD No. 1.

Self-Effort is the first principle of character. It is the entire law of growth. The body acquires strength by muscular activity directed by the brain. Where the will power is consciously active the body grows by its own movements; but muscular activity disconnected from the will wastes vitality very rapidly.

This seems to be a strange fact.

No person can develop without exercise. There should be every day of one's life an intelligent regime for the regulation of health, of which exercise should form a great part. In the morning a few drops of lemon juice in a half glass of water, or any wholesome fruit, should be taken on arising, and then the body should be rubbed down with the bare hands wet in cold water. Do not use a sponge or other material in the hand, but always the bare hand itself against the flesh. The constant changing of the attitudes, the brisk rubbing of the skin, and the muscular movements of the arms, legs and entire body for ten minutes will afford the grandest calisthenic exercise ever invented.

Then a slight vigor in the limbs while walking at any time during the day will turn a lazy stroll into a healthful exercise. We can walk in such a way as to derive no benefit from it. Languid movements produce a languid disposition. A full pair of lungs, vigorous respirations and brisk activity, colored by a healthful vigor in all our movements, stamp a new character on mind and heart. The lungs are the seat of life. A full chest is manly and womanly. Few persons carry a fully extended chest; but when we meet people of magnificent presence and nobility of carriage, we can read the grandeur of the character behind this. Weak people, cowards and villains prefer a sunken chest. To breathe in deeper and fuller breaths, and to empty the lungs completely, will add vitality and power to body and nerves. If we rest we decay. The mere resting in bed for a few weeks, even

if not sick, would emaciate the body. Activity is necessary to growth and health.

All large modern houses are built with a view to including something that will take the place of the old private gymnasium. The best medical, scientific and educational opinion to-day is decidedly against the violence of practice that has always prevailed in gymnasiums. We believe in some such system as that known as "Ralston Culture," so completely set forth in the tenth degree book of the star-organization of the Ralston Club, together with all the music, including over one hundred full-page airs for accompanying the exercises. No home, however humble, could have a better combination of health and pleasure than this system.

It is supposed that the toiler is better situated in life than the sedentary person. It is true that he can digest worse food, and he gets it. The severity of labor places a great tax on the system which is not met by methods of living that are calculated to relieve the burden. Not only is the diet poorer, but it is generally insufficient for the health of the man or woman that must work hard for a livelihood. It is true that labor is one kind of exercise, and that it often leads to outdoor life. It also uses up the nutrition of the general system, and a demand is created for more food. As against this advantage, comes the serious objection that the toiler does not free the system of effete matter so freely by bathing, cleanliness and frequent changes of underclothing as the sedentary person; and the dead matter is thrown back upon the blood, the liver stagnates, and organic troubles ensue, leading to biliousness, chills and fever in malarial localities, and a clogged stomach. Then, again, the worker comes to the table too often exhausted, and the nervous powers of digestion are depressed. Some of the worst cases of dyspepsia are found among those whose physical activity, carried right up to the moment of eating, has absorbed so much of the vital-fund of the nervous system that the stomach has insufficient power to accept and assimilate food. True hunger must be based on a buoyant demand of the nerves that carry on the process of digestion; and their buoyancy does not exist if a general weariness prevails. Work causes indigestion when it tires too much; and even exercise, study, mental strain, worry, or other matter that may weaken the spirits, will do injury to the stomach. A rest should in-

tervene. Never go to the table weary, and think to gain anything by eating. The caprices of appetite, the high seasoning, the abandonment of plain food for the limited scope of relish, are sure to undermine every organ in the body, and that which is weakest will fail first. It may be the lungs, the heart, the liver, the kidneys, the general constitution, the blood, or the central source of it all, the stomach; but the cause and cure are located in the last-named place. Many kinds of work deform the stomach, for the reason that the toiler will not take advantage of what little diversion is possible. To sit, or to stoop continually, produces this deformity and consequent indigestion. Reading, writing, sewing, and many occupations may be varied at times, even if there is no change of work. Some of it may be done in brief periods of standing; and all may be so performed as to prevent the concaving of the stomach.

Many persons are heard to say: "Oh, we do not need physical culture; we get exercise enough in our work." While it is true that sickly and sedentary persons need physical training more than those who are active in daily life, it is wrong to suppose that work takes the place of such training. Let us examine a few of the important differences between the one and the other. The artisan works. Even in all the variety of the least monotonous occupation he runs in a fixed channel, the very sameness of which develops automatic habits from which relief is a necessity. Most toilers are not thus favored. The continuous repetition of one kind of muscular employment deprives the organs of their life-drawing vitality; for they quickly accommodate themselves to habits and do not depart from such tendencies until aroused. Muscles are pliant ropes when worked in all the directions which nature has made possible; but when given limited though varied uses, they lose all elasticity for other action. Thus the farmer who has to bend the knee without much opportunity for balancing that action with other movements of a diverse nature, is seen to be crook-kneed; his legs are angular; and it would be a matter of some difficulty to give him a graceful carriage or even a fairly graceful walk. In his occupation he stoops; so his back is bent and the curve is a fixed one. His hands grasp implements, which require the crooking of the fingers and their joints. These are carried to the grave in their bent condition. Work is of all kinds; yet it is never so varied that it furnishes a counter-balance

for the overtax it imposes on certain sets of muscles; and, when all sets are used, they are given no opportunity whatever for the reaction which training alone can supply: Play is considered better than work as a means of health; and this is true when it is not attended by the evil influences that so often creep into its methods; as, for instance, the excess of enthusiasm that takes away too much vitality, the exposure to a low temperature when the heat of the body is uncomfortable, the disappointments that follow defeat, and the tendency to overdevelop certain muscles while the others are left to yield up their own strength in behalf of the former. It requires the best of judgment to turn play into physical culture; and, even then, an all-round balance will be found wanting. Yet as between work and play, it is clearly proved by experience that the latter is to be preferred as a means of inviting health. A true system of physical culture will include the play impulse, avoid its disadvantages, and furnish a complete balance to each of its many movements. All physical work wearies through its inadequate rewards; all play is profitless; and there is no satisfying use of the faculties of the body except such as may be found in a true system of physical training.

REQUIREMENTS.—You are requested to put into daily practice the suggestions of this lesson, or else substitute some system of exercise of your own invention. This must be done daily. Walking with vigor, the use of arm movements, or any good substitute may be taken at the option of the pupil.

LOSSES.—For every omitted day record a loss of one mark. Check off on the opposite page, with a single mark, each day you omit to take some exercise systematically.

LESSON TWENTY-TWO.

TWENTY-SECOND POINT OF CHARACTER.

LITERATURE.

TWENTY-SECOND DAY IN THE WORKSHOPS. ROAD No. 2.

The title of this lesson would indicate what road we are on. Its work is certainly delightful. If you have refinement and thorough culture you will appreciate the stages of Road 2. You are

still giving your "*Morning Quotation*" daily on rising. "*Nature*" has already impressed her beauties on your soul. You are trying to acquire a "*Kind Voice*," have formed a deeper admiration for "*Flowers and Music*," love your "*Home*" better; and being seated in it at your table with a few minutes to spare you read from your library! How many books are there in it? Three. A few books well digested make the strongest minds. "Beware of the man of one book." Webster read but few, but he absorbed them. Milton, Shakespeare and the Bible, all three grand works from a literary standpoint, have been committed to memory, in whole or in part, by scores, if not by hundreds, of the greatest men and women of the last two centuries. No book excels these in imaginative power, purity of diction, lofty style, and practical grandeur. Gladstone owes much of his greatness to a close study of the literature of the Bible.

To take a large stride from the sublime to the common-place and practical, we would suggest that our pupils read and re-read the hundred and more chapters of this course of lessons until the entire system is thoroughly understood. On each review new light will come to you and valuable facts be more firmly impressed on your mind.

In addition to these you should read occasionally from some poet of your own day. If permitted to advise you as to what books are best in your small library we would suggest the following:

1. The Bible. 2. Shakespeare. 3. Milton. 4. Tennyson.
5. Longfellow. 6. Bryant. 7. Wordsworth.

This is merely the foundation of what will some day be a large library, if not already so. Do not read too long from any one book. Come away hungry. Read but little, yet read that little long.

REQUIREMENTS.—In the cozy quietude of your little "*Home*," whether humble or grand, have a little library exclusively your own. Make the choice yourself. Occasionally spend five minutes hunting for the gems which lie hidden there.

LOSSES.—In estimating your rank at the final reckoning, judge for yourself in how far you have complied with the requirements, and mark your percentage on the basis of one hundred marks for perfect.

LESSON TWENTY-THREE.

TWENTY-THIRD POINT OF CHARACTER.

SIMPLICITY.

TWENTY-THIRD DAY IN THE WORKSHOPS. ROAD NO. 3.

The true world loves simplicity. It is a larger form of ingeniousness. It is not stupidity, humility nor weakness. It is the type of real greatness; for only mediocrity displays affectation and ostentatious manners.

Some persons are so given to pretensions that it is difficult to decipher their true nature; to such it may be well to affect character, for their true dispositions would appear to disadvantage. Yet the world reads them. An affected person can never gain the good opinion of mankind, although he may have spent hours daily in studying the art which he thinks deceives others. But what shall be done? If affectation covers more serious defects, is not the lesser evil to be preferred? No. Conquer the greater. The same care and attention that is required to affect well, should be devoted to the "One Hundred Points of Character." Completely remove the deficiencies and make a man or woman out of what is but an imitation.

As in Rhetoric and Oratory the simple style is the best, so in the daily conduct of life. Do not use words in conversation that handicap a sentence. Adjectives qualify and limit, therefore they weaken. The truth never sounds so well as when simply told. Verbosity, mere verbiage, is distasteful to good listeners, and disgusts bad.

Simplicity does not mean humility. A man has a right to build as grand a house as he can afford, to dress as well, and live as well as his means will permit, always keeping within his present and prospective income. Fashion should be observed by both sexes, if they can afford it, not otherwise. The constant change of fashion makes trade lively, employs people, and supports labor, thereby distributing the money of the rich among the poor. Times can never be very hard in a land where the rich waste their wealth on changing fashions. They bless the country.

Neither is it necessary to "wear your heart upon your sleeve," in order to adopt simplicity. Reserve and silence are often better than unloading the full contents of your brain upon every occasion; but when you do speak or act let it be frank and simple, not elaborate and affected. Politeness never shows to better advantage than when it bears the stamp of naturalness.

REQUIREMENTS.—Cultivate the art of ingenuousness by combining Nature with honesty in your daily life, and thereby letting it permeate your contact with the world. Avoid affectation. Do not seek to make an impression upon others by pretending what you know you are not, but rather by acting your real self; at the same time building a noble character to sustain you.

LOSSES.—When making your final reckoning, estimate the value of your character in this regard, always commencing from the day you first undertook this lesson.

LESSON TWENTY-FOUR.

TWENTY-FOURTH POINT OF CHARACTER.

THOUGHT CONTROL.

TWENTY-FOURTH DAY IN THE WORKSHOPS. ROAD No. 4.

"Idleness is the devil's workshop." Meditation is the laboratory of character making.

The brain may be idle, but, unlike the idle body, it is active. Meditation is a safe employment of the mind, for it is directed by the will and wishes. Idle activity of the brain is a condition of thought where the will plays no part, but allows the mind to drift.

It is a strange order of things that when the muscles are active automatically the nervous system becomes exhausted; and when the brain is similarly employed the mental powers are weakened. The morals suffer equally with the mind, for a drifting brain descends to forbidden grounds.

The line seems finely drawn between the flight of fancy and the long journeys into the imaginative realms where genius loves to roam, on the one hand, and idle drifting on the other; but, to

a person who has ever taken the trouble to examine himself mentally, the difference is well marked. "Know thyself" was demanded by the Greek philosopher; but he had no reference to a knowledge of the physical body, as is claimed by medical advertisers. To study your brain and heart, and learn where errors may be supplanted, is the nobler self-knowledge.

"*Thought Control*" is a delightful study. It is a practice; and cannot be mastered at the first efforts. Ordinarily those who have undertaken the study have failed at first. Here comes an opportunity for applying the "Eighth Point of Character,"—*Conquer Failure*. No better test could be afforded.

The necessity for *Thought Control* arises when improper things enter the mind, to tempt us from the path of duty or morality. At such a time the ability to change the topic of thought at will is of great value. It will save many an error and consequent suffering.

To accomplish this important result it is well to write down a train of thought just as it passes through the brain, placing upon paper the subjects touched upon as the train proceeds. This gives us an idea of the ever shifting nature of a drifting brain. The next step is to endeavor to follow a train of thought mentally without writing it down, and holding the subjects in the memory, reciting them aloud in correct order. The third and last step is to follow a train and turn it at will upon any desired subject.

REQUIREMENTS.—Sign the following pledge in ink.

PLEDGE No. 8.

"I solemnly promise to practice the foregoing exercise when convenient; also to conquer failure until I am able to control my thoughts ; also to turn from my brain all baneful thoughts and all suggestions that would call me from the path of duty."

.....

LOSSES.—For every failure to do this when the failure is not ultimately conquered, you must record the loss of one mark. When you have yielded to the failure, but afterwards your strength of character comes to the rescue and you win, record a *triumph* of ten marks. This kind of a victory is exceedingly important. *Triumphs* will make a valuable count at the end.

LESSON TWENTY-FIVE.

TWENTY-FIFTH POINT OF CHARACTER.

AUTOMATICS.

TWENTY-FIFTH DAY IN THE WORKSHOPS. Road No. 1.

In the kaleidoscopic nature of our character formation many new and unexpected subjects are brought before us. Road 1 is a peculiar path, following out a line of development entirely its own. The change from one road to another is refreshing. We are making material for the four walls of the Citadel.

Did you ever watch your friend? What are his mannerisms, his individualities, his automatics? Individualities are character peculiarities. Mannerisms are physical peculiarities. Automatics are small and disagreeable movements that attract attention and detract from the usefulness and character of their possessor.

With the exception of those who have perfect self-control all persons possess automatics. Indeed, it is claimed that no person is free from them at one time or another. One person winks continually. Another squints the face into a constant contortion; this gentleman chews his mustache; this lady bites her finger nails; that girl nibbles at the ends of her fingers; this young man drums, or keeps his lips in motion; and so on through a long list of automatic motions. But sounds are very disagreeable when automatic. We can look away from the sight of the motion, but cannot close our ears to the person who drums, or taps the foot, or snaps the fingers, or whistles, or "hems" at every pause, or says "uh" a thousand times an hour when struggling for the right word, or keeps some sound going to annoy those within hearing.

Automatics ruin a person's usefulness and directly affect their success in the world. It is a pleasure to get away from the person possessing them. Many clergymen fail because of this difficulty. No friend is bold enough to criticise so small a point. It touches the sensitiveness too finely.

The only way to cure them is through your "*Ally*." Who this person is will be explained in a subsequent lesson. His or her aid will prove the saving and the making of many a great character.

Ask your "*Ally*" to point out to you and write down such automatic movements and sounds as he may discover in you. But you cannot do the same for him. For the reason that an interchange of criticism is always colored by the exchange, it would be injurious. Your "*Affirmative Ally*" must therefore criticise you in all matters, but your "*Negative Ally*" must never do this.

REQUIREMENTS.—Study your automatic movements and sounds, and obtain from your "*Negative Ally*" a list of them. By constant watchfulness overcome them.

LOSSES.—When the final reckoning is made estimate the degree of success you have attained in this Point of Character, and mark yourself on the basis of 100 per cent.

LESSON TWENTY-SIX.

TWENTY-SIXTH POINT OF CHARACTER.

BIOGRAPHY.

TWENTY-SIXTH DAY IN THE WORKSHOPS. ROAD NO. 2.

In this lesson is left much to your own option. As the "*Morning Quotation*" brings us into intimate relation with the resultant glories of the past, which we absorb by using, so the knowledge of the lives of great men and women, their habits, education, struggles and triumphs, will enter into our own natures quite unconsciously. Many of the world's greatest advisers said that the surest way to form character is to read biography.

Whether this be true or not, it is nevertheless certain that no person can read the life of any successful man or woman without adding to his own character. It becomes pleasant reading after being educated to it. Of course it is not as pleasant as novel-reading. We all like to read novels, but they should be chosen with great care and taken as dessert.

Many comparisons between biography and fiction might be made by captious minds in the hope of substituting the dessert for the dinner; but arguments can always be made to support the desires of the heart.

We cannot insist upon you discarding novels, yet they lessen your mental usefulness in life. None of them are so close to life as we make ourselves think, and they are not as often the "personal history of the author" as we imagine, nor "a true story from life," as we are told. Such claims are specious.

A great man or woman is a part of the history of the world. The name and influence live for centuries; the success is a precedent to guide our lives; the fame an inspiration. No novel can *touch* the biography of a great person.

If you have time it is well to select the lives of a diversity of people, embracing as many different departments of life as possible. We only suggest the following as the first course:

1—Some great divine. 2—Some great general. 3—Some great ruler. 4—Some great poet. 5—Some great prose writer. 6—Some great singer. 7—Some great composer. 8—Some great orator.

The choice may rest entirely with you.

You may not have time to devote to reading so many books; if not, do the best you can under the circumstances. If, however, you can complete this first course of biographies, taking eight or more as a course, it would then be well to take as a second course some other divine, general, etc. The reading would be most delightful, pursued in this way. If you care to, you may write to us, sending a list of your reading in each month, or year. We have known of hundreds of persons whose taste for trashy novels has been completely eradicated by this course of reading, suggested by us years ago.

REQUIREMENTS.—Do the best you can under the circumstances, and at the end of the 100 lessons, record your own estimate of your value in this "Point of Character," always taking into consideration the extent to which you have taken advantage of your opportunities.

LOSSES.—No losses occur in this lesson, except as may be based on the percentage of 100, in estimating your adoption of our suggestions.

LESSON TWENTY-SEVEN.

TWENTY-SEVENTH POINT OF CHARACTER.
EXECUTION.

TWENTY-SEVENTH DAY IN THE WORKSHOPS. ROAD No. 3.

Day dreamers and "castle builders" seldom execute. Once in a while they make the attempt and more rarely still they succeed. To build castles in the air is not such an idle occupation as we would think. All great men have indulged in this happy occupation, but have turned their dreams into realizations. There are few castles of this kind that cannot be made realities, for they are founded upon desires, and these desires are inspired by what has been accomplished. "What man has done man can do."

Many persons make plans which they know they can execute, but never enter upon the doing of them; or, if they do, they lose interest in them, or have not the energy of completion.

To go about a thing is a refreshing element in one's character. You are sitting now in the memory of some task that you have left unperformed. It would have been done but you could not summon the energy to start about it.

"*Decision*" is akin to this, but quite apart. It takes a decisive character to know *what* to do, and *how* to do it. To make up one's mind firmly to do or not to do a certain thing is "*Decision*." To execute a thing is to go about it at the proper *time* and *place*, without delay.

In the biography of a successful man, we find that he was accustomed in the morning to write down the tasks of the day, especially those that did not come under the usual routine duties; and at night he would check those which he had performed. In this way he formed a habit of doing everything that had to be done, and by this pleasant method achieved great success in life.

To demand and require so much as this of you would perhaps be impractical, but sometime, when your other duties permit, it would be well to deal with yourself in some such way.

"Never put off until to-morrow what can be done to-day," is in the spirit of this Point of Character, and seems to have been made a very essential element in the lives of many great men.

Executive ability is so necessary in every successful life that you ought to cultivate its power by special practice. This you can do by making up your mind that you will undertake something difficult, and persist in it to the end. The quality grows by using, and no person need ever fail who is not lamentably weak. One success leads to another; one failure likewise paves the way to its successor. No more marked evidence of a lack of character can be found than the inability to carry into execution what has been begun or what should be undertaken. Everywhere in the world the demand is for men and women of executive ability.

REQUIREMENTS.—Whenever you have decided to do a thing that is proper to do, do it. Perform all necessary tasks promptly. To hesitate is to fail in this.

LOSSES.—For every time when you fail to perform a task or duty *promptly* record a loss of one mark. The final accomplishment of it will not save a loss. The first and last element of *Execution* is to do it *when* it should be done, with no unnecessary delay.

LESSON TWENTY-EIGHT.

TWENTY-EIGHTH POINT OF CHARACTER. RESPECT.

TWENTY-EIGHTH DAY IN THE WORKSHOPS. ROAD No. 4.

This closes the seventh round of visits to the Workshops. Two more rounds will graduate us from this hard labor and take us out into the wide world, to learn the experience of contact with it.

The present lesson is in line with the peculiar topics that have already accompanied us through the preceding stages. Yielding to the will of the majority is the only safe principle in a government by the people. Institutions and social conditions succeed best when the minority yield due respect to the will of the majority. Yet if that majority is corrupt our duty to respect them ceases.

The will of the people in general elections is entitled to considerable regard. The office, if not the occupant, should always receive our respect. Sneering at and belittling well established institutions can only re-act against our character. It is the sign of a pessimist, a smallness of nature, that portrays narrowness of mind and littleness of heart.

A sincere man should receive our support, and if we cannot give that, we should respect his sincerity.

There is a class of people not the offscourings of creation, but a better class and a growing one too, who abuse the various religious sects of the civilized world. Any form of worship that is not prohibited by law is entitled to the respect of every man, woman and child living under the flag that protects that religion. These lessons are not written by a religious person, but by one who in spite of his non-religion, deems it a duty owing to himself and to his fellow beings to respect the religious sincerity of others. That hypocrites are found in churches is no ground for sneering at religion, for a hypocrite would not imitate an unworthy thing; our disrespect should apply to the imitation and not to the thing imitated. Were it not for the peace that has been brought into the world through the influences of the churches, there would be no spot on earth where human life would be safe. We are but a few removes from an age of murder and quarrel. If you remove religion from the world you must take with it every school house, every hospital, and every charitable institution in the land.

It costs nothing, it does no harm, and it wins us friends, self-esteem and character, to respect religion, whether we believe in it or not.

REQUIREMENTS.—These are not imposed upon you, but the privilege of determining the matter is left entirely in your hands. It is presumed that you do not need the admonition not to ridicule, speak lightly of, nor embarrass those who are sincere in their religious belief.

LOSSES.—When making your final reckoning estimate your standing in this "Point of Character" on a scale of 100 per cent.

LESSON TWENTY-NINE.

TWENTY-NINTH POINT OF CHARACTER.

CLEANLINESS.

TWENTY-NINTH DAY IN THE WORKSHOPS. ROAD No. 1.

If a pupil makes a record of 100 per cent. in the stages of Road 1 alone he will present a marked improvement in health and self-control. Cleanliness is as much a constituent part of character as honesty. The two seem to be antagonistic, if their refusal to keep company is an indication. Whenever you meet a thoroughly honest man you will be safe in saying he needs a bath, yet this is not always true. The sweetest dispositioned people we can find lack cleanliness as a rule. Is it because dishonesty and activity are twins, as honesty and laziness seem to be? A maiden, pure and sweet, honest and naïve as an angel, is generally indolent enough to neglect this great duty. The exceptions are persons of character. If you perform the simple exercise of Lesson 21 every morning there need be no fear of neglecting them.

But something more should be done. The hands, face, nails, ears and neck should be thoroughly clean at all times. The shoes should be in the best condition and the clothing neat as well as clean. It is not what others think, but the self-satisfaction which one has, that rewards the effort and builds one element of character. Every article of clothing, visible and invisible to the gaze of others, should be perfectly clean.

Our outward appearance should be as attractive for the members of our own family as for outsiders, except that we do not wear as costly clothing on one occasion as on another.

Two lovers, endeavoring to make an impression on each other, dress and "fix" to the utmost of their ability and taste. It is deception to do this before marriage merely to make the other believe that this is his or her usual appearance. Such care in dressing is a very good standard to live up to at all times. Love would fill many a home if carelessness and untidiness were kept out of it as scrupulously after marriage as before. But it is not for others that we should do this; it is for the solid satisfaction to ourselves which follows.

REQUIREMENTS.—Put into practice the suggestions of this lesson as far as possible in your circumstances in life. Take an interest in your own personal cleanliness and neatness. Form the habit of giving attention to this subject as often as opportunity allows. Do not say there are too many Points of Character to be attended to. There are not. They take up less time than at first seems to be the case. They grow into our life, and we gradually learn to live up to them, until no attention is required to be given to them.

LOSSES.—At the final reckoning record your estimate of the degree of character you have attained since this lesson was reached. Any lesson may be taken up at any time provided none are omitted, and none taken out of turn. The basis is always 100 per cent.

LESSON THIRTY.

THIRTIETH POINT OF CHARACTER.

NOBILITY.

THIRTIETH DAY IN THE WORKSHOPS. ROAD No. 2.

Nobility is the opposite of meanness. When one is present the other is lacking. No element of character shows itself so readily and so certainly in the face as this; and the same is true of its opposite. A mean thought drifts into the face as soon as it emanates from the heart. Its lines are unmistakable. It is an error to suppose that facial formation is inherited. Only the bony structure descends to us. The muscular and nervous formations are made by our own real characters, from which there is no mistake. Some years ago when these lessons were privately taught and earnest pupils accomplished one hundred per cent. we saw plain and even ugly faces transformed into those of beauty and strength of character.

A noble heart makes a grand face.

In order to cultivate "*Nobility*" the whole current of life must be changed. It is not likely that your vocation would be affected, nor your general routine of life; but small and trivial things must go out, mean feelings and thoughts must be suppressed, and in their place you must establish the "One Hundred Points of Character." To do this requires a will power and energy worthy of a

great life. All can summon these if they desire. It requires *Self-Effort*, *Decision* and *Execution*. Put these to the test.

Jealousy, envy, malice, hatred, revenge, are all planted in every person's nature. They are aroused and provoked by a variety of causes, emanating from our contact with the world. We will soon be out of the Workshops and must prepare ourselves to meet these passions, in our later stages. By the aid of *Thought-Control* we can turn these evil thoughts from the mind. A little reasoning of a philosophical nature will show us the uselessness of nursing such passions. Ask the question, what good will it do? and follow out a train of thought to solve it. If we seek to bring our enemies to punishment we should do it under the desire to do justice to them and ourselves.

To establish "*Nobility*" in its highest and grandest sense, nothing more is needed than to conscientiously pursue this course of training to the end. These lessons, if rightly understood and practiced, will create a new being.

REQUIREMENTS.—Allow no mean thought to enter the mind, no mean feeling to come into the heart. Study the "One Hundred Points of Character," from beginning to end, as often as possible, to draw from them the fullest meaning; and new light will come to you on each re-reading. Absorb their influences until your character is thoroughly imbued with their teachings, and your heart is inspired to win its noblest aim in life.

LOSSES.—On making the final reckoning you may determine what proportion of 100 per cent. you are entitled to. If at any time a mean feeling does get possession of you and failure ensues, and you afterwards conquer that failure and drive the meanness away, record a triumph of five marks.

LESSON THIRTY-ONE.

THIRTY-FIRST POINT OF CHARACTER.

COMPLETION.

THIRTY-FIRST DAY IN THE WORKSHOPS. ROAD No. 3.

What is the last thing which you commenced but did not finish? What the thing before that?

Have you ever outlined a course of reading, or study, with the resolve to push it vigorously to a glorious end, and then go on for a few weeks or days and gradually lose interest, till you abandoned it? What schemes and plans have fallen through because you lost interest in them?

You may have an excellent reputation for capability, together with a good opinion of yourself; and you may be called everything that is good and great by those who know you; but if you undertake anything with zeal, and fail to retain your interest to the end, you lack an important element of character. Anything that is commenced should be finished. There are many excuses for not finishing, and "good" excuses, too; just as "good" as the desire to stop is strong. Is it stenography, or music, or languages, or what? It was harder than you anticipated. It required too much time. Other things demanded your attention. Some excellent and worthy excuse will enable you to satisfy yourself; but your character suffers every time, and doubly, too, for the abandonment was a shock to it, and the insinuating deception of the "excuse" makes it easier to deceive yourself in other matters on a larger scale.

A hard and disagreeable experience is necessary to most people before their characters are duly strengthened. If you find yourself engaged in any undertaking that you most anxiously desire to abandon, punish yourself by going through to the end. You should not have begun it if you did not know what it required. A good, sound punishing will prove wholesome, even if it is a waste of time. But nothing ever proves a waste to those who possess the genius of adapting themselves to circumstances. It is recorded of scores of great men and women that they never began an undertaking that was not finished. This may be seen from reading their biographies.

REQUIREMENTS.—Commencing from the time you begin this lesson and continuing to the time of closing accounts and making your final reckoning, you must make a record on the opposite page of this of every important or new thing which you undertake, omitting those which belong to the routine duties of life. Put down the time when each is begun and the time when finished or suspended.

LOSSES.—For every suspension record a loss of five marks; for every finish record a triumph of five marks. At the time of the

final reckoning 100 marks are placed against each of the "One Hundred Points of Character," making a total of 10,000 marks, equal to one hundred per cent. From these all losses are deducted, and to them triumphs are added. If no losses occur and triumphs are made, over 100 per cent. is possible. Therefore great efforts should be made to win the latter.

LESSON THIRTY-TWO.

THIRTY-SECOND POINT OF CHARACTER.

SABBATH.

THIRTY-SECOND DAY IN THE WORKSHOPS. ROAD No. 4.

If you are a professed church member and give due observance to the Sabbath, this lesson is not for you. Record 100 per cent. and pass on. Not being familiar with the religious claims, except as matters of historical or common knowledge, we cannot present them. If there were no religions on earth there would yet be physical reasons why one day in seven should be reserved for rest and meditation. It would be appealing to your superstitious nature to urge the argument used by many non-religious people, that work done on Sunday brings ill-luck all the week. That is pure nonsense. Sunday workers are guilty people; the tinge of shame can be read on their faces. They know that every civilized nation on the globe commands a respectful observance of this day, excepting such a nation as makes an open bid for the immoralities of life. The largest majority of the people of this country that ever united on any one question adhere to this observance, and the lesson on "*Respect*" commands us to abide by the wishes of the majority. The greatest men in all professions, and in all departments of life, with hardly one exception in a generation, revere the Sabbath day. The laws protect this day. Contracts are illegal; notes are void; and business is forbidden. This is the law under which you live, and even if you are an atheist, you would never vote to change the statute. In the hurry and struggle of life, with its six days of bitterness, its disappointments and contaminating influence, the nature of man demands a day of with-

drawal from all these—a day of *rest*. When a person defies the consensus of public opinion and desecrates the Sabbath by work and amusement, he loses a portion of his own good opinion of himself. No matter how strongly he may assert the contrary, he has pinched his moral nature; and should his friends know of this desecration they would have a much poorer opinion of him than before.

On the other hand, when a person obeys the criminal law, and respects the sentiment of the nation by keeping this day sacred, he has a feeling of satisfaction that cannot be bought with money. His character is made better and nobler. “When in Rome do as the Romans do” is a common motto. When among a Sabbath-observing people, observe the Sabbath; but if you go to a country of prostitutes and gamblers the chances are that you will not be required to hold this day sacred.

REQUIREMENTS.—Devote Sunday to a day of rest, and withdrawal from the secular things of life. Church attendance is sure to ennoble your character, even if you do not believe in religion. But if you do not feel inclined to go to church, seek such a method of showing your respect for the day as will elevate you in the opinion of the better classes of people.

LOSSES.—For each failure to comply with the foregoing requirements record a loss of two marks.

LESSON THIRTY-THREE.

THIRTY-THIRD POINT OF CHARACTER.

MEMORY.

THIRTY-THIRD DAY IN THE WORKSHOPS. ROAD No. 1.

Forgetfulness and neglect are akin. As the memory is strengthened with wonderful rapidity it is a sin to permit it to remain weak. Its use or non-use quickly affects it either way.

A breaking down of the brain-power first appears in the difficulty of remembering names and events; and, while it is not true that the cultivation of the memory would restore the brain, it would nevertheless help it some, and prevent mental disease. As we owe many duties to those with whom we deal in business and

social life we have no right to forget them, for our forgetfulness often causes annoyance and loss to them. The failure to remember has often done us injury, as well as others who depended upon us.

This element of character being an important one it is well to go into a special course of training to develop and strengthen it.

SUGGESTIONS FOR STRENGTHENING THE MEMORY.

1. Take any sentence; select the emphatic words, having but one word to an elementary thought; commit these words to memory in their order; then endeavor to complete the entire sentence mentally or aloud.

2. In going from your home to any other house or place of business, try to recall all the persons by name whom you met, and in the order in which you met them.

3. On retiring for the night recall the events of the day in the order in which they have occurred.

4. During meditation carry on a train of thought as directed in the lesson on *Thought-Control*, and recall all the topics in reverse order, then in the order in which they came to the mind.

5. A most excellent practice, and probably the very best for developing a quick and ready memory is to listen closely to a sermon, and on the first trial, seek to recall the text, and the most important part made during the discourse. On the second trial recall the two most important points established by the sermon; and so on increasing by one each time. Do not seek at first to recall more than one point, for, although you will undoubtedly be able to remember very many, it will prevent the scale of increase if you do not follow the plan here given.

REQUIREMENTS.—To carry into practice the foregoing suggestions as far as you may be able, with due regard for the demands of your other duties, is all we ask of you. By learning how to economize the *moments* of life you will have time to accomplish many things that now seem impossible. See the lesson on "*Moments*."

LOSSES.—When you make the final reckoning, if you think you have done the best you could to strengthen your memory under all the circumstances of your life since reaching this lesson, place your mark at 100 per cent. If not, then estimate its value on the basis of 100.

LESSON THIRTY-FOUR.

THIRTY FOURTH POINT OF CHARACTER.
CONSCIENCE.

THIRTY-FOURTH DAY IN THE WORKSHOPS. ROAD No. 2.

A clear conscience is worth more than all the wealth and power the world ever gave. Happiness is a relative term. Wherever we may be, whatever our success in life may have brought to us of money, friends or rank, we find happiness only in our conscience. The unhappy rich man looks pityingly down on the begrimed toiler, and thanks fate that his lot is not as harsh as the serf whose heart is the happier of the two. No person is perfectly happy, but he whose conscience is as white as snow. To him discontent is a sin; uncleanness is a sin. If any condensed system for the prolongation of human life were to be suggested, three words would cover the ground: Conscience, contentment and cleanliness. These are practical, and reach the everyday necessities of life. The mind may make or mar the health of the body. Peace will make life long, by removing its opposite, which is irritability. Our nature is threefold: physical, mental and emotional. Cleanliness of body gives physical peace; contentment gives mental peace; a clear conscience gives peace of heart, the seat of our emotional nature. Here is a trinity which is the key of life, and the key to eternity.

If you do not possess a clear conscience obtain one as soon as possible. It will give you a new birth. Where life now lingers under the cloud, or on the edge of the storm, it will then come out under the blue sky, in the open fields, where flowers brighten the way and birds sing to the melody of the heart. The happiness—almost ecstasy—of a clear conscience has no parallel in life. It is worth trying for. Will you make the attempt? The process is easy, the way hard. *Self-Effort*, the first Point of Character, is needed. *Decision* and *Execution* must be used. If your conscience is not clear something makes it so. That something may be found under the One Hundred Points of Character. The present system would lack perfection if it did not cover such a case as this, and

answer all the demands of a clear conscience. You can safely measure your character by the standard of this system. The *cause* of a seared conscience, and the *removal* of that cause, are the only solutions of the present problem.

REQUIREMENTS.—Is your conscience perfectly clear? If so, and it so continues to the end of these lessons, give yourself a rating of one hundred per cent. But before doing that, apply the test of each one of the One Hundred Points of Character. A perfect conscience can only exist where the requirements of each Point of Character are properly fulfilled.

LOSSES.—For each Point of Character neglected record a loss of one mark.

LESSON THIRTY-FIVE.

THIRTY-FIFTH POINT OF CHARACTER.

CODE.

THIRTY-FIFTH DAY IN THE WORKSHOPS. ROAD No. 3.

It is not on moral grounds that we present this system of training called "The School of Character." Right dealing is a necessity in any civilized country. If we were living in a barbarous land where robbery and murder were tacitly permitted, the present lesson could be omitted. After years of toil to secure a home and property for the support of ourselves and family there should be a reasonable assurance that these would be safely ours against theft and loss. If we strive to win a reputable name it ought not to be smirched at the will or caprice of others. If the public at large are not in sympathy with a course of right-dealing, we are unsafe in life, property and reputation. Each person forms one in a community. That person's influence is felt by one or more near to him. He can win at least one other to the cause of a healthful public sentiment, and that one has *his* influence. So the cause of right may spread. If we are hardened to the question and give it no care or thought, we must not expect more at the hands of the public than we give.

There comes a time once a year in some lives, and after the blow of some great calamity, when a person sits down in the anguish

of his soul and resolves to live by some higher and better standard. Many a noble woman and heroic man has established a little "Code" which furnishes a standard whereby to live. The private lives of some of the world's greatest characters prove the efficiency of the adoption of this plan. It should be secret. You may show it if you please, but it is better to treat it as a part of your heart, inseparably associated with the inner history of your struggles with self.

REQUIREMENTS.—At some time between the date of beginning this lesson and the final reckoning, you must make a "Code." This "Code" will furnish simply a standard to live up to, *after* these lessons have closed. It is not necessary to practice the "Code" during the continuance of the present course, but it should be *prepared* before the course closes. You are to use your own judgment and taste in the selection of the subjects to be included in your "Code." It may be long or short, contain one subject or many, as you prefer. While we do not ask to see it, and have no right to demand such a favor, yet these matters interest us, as they tell us much of the real life of our pupils, and anyone who sends a copy of his or her "Code" to the College will receive an assurance that the confidence will be held as sacred. After you make the "Code," attach to it a pledge that you will conscientiously endeavor to live up to its provisions to the best of your ability.

LOSSES.—If you make a "Code" record 100 per cent. If you do not make it, give yourself a loss of 100 marks.

LESSON THIRTY-SIX.

THIRTY-SIXTH POINT OF CHARACTER.

NEWSPAPERS.

THIRTY-SIXTH AND LAST DAY IN THE WORKSHOPS. ROAD No. 4.

This is the last day in the Workshops, and the lesson will be longer than usual.

The discussion of the subject should be read in connection with Lesson 40, "*Turning Conversation*," and also Lesson 44, "*Gossip*."

Newspapers are a necessity. If rightly prepared and rightly read they may be potent factors in the education of the masses;

but they can have no influence in the higher forms of education, until their character is changed. It is even a question whether the influence of a paper as an educator is not more than counter-balanced by its partisan coloring of nearly all public facts.

In the olden days, many generations ago, a man or woman, generally the latter, who had learned something in the way of news, was the hero or heroine of a small group of listeners, and each member of this group became very soon an important personage. There were no newspapers. Gossip was the spice of life. No human being has the power to exactly reproduce any fact or statement. It is a physical impossibility. As no two words are exact synonyms, and no two tones of voice are alike, it is not within the power of any human being to tell what he has seen or heard with precise correctness. So a thing which passes from one to another receives a change, slight it may be; but the constant repetitions in time alter the main facts, and somebody's reputation suffers. Gossip always affects some human soul. No "news" can equal in interest that which injures the reputation of somebody. The intense interest taken by all humanity in the art of good gossiping led to the establishment of the newspaper. It is what its name implies. It contains all the news, generally without malice, but always incorrect. "Substantially" correct is all they claim. To test the inaccuracy of a newspaper report is a matter of ease, even in the case of the honorable sheets. It would be unjust to blame the paper, for it is dependent on the efforts of the ambitious reporter who does his best to make the matter readable, and startling enough to attract attention.

A "newspaper" is established to make money. To make money it must be readable. People love gossip, and the newspapers know it. The more gossip, especially of a sensational kind, the paper gives to the public, the more it is read. The nature of the demand compels the supply. Were it not for the thirsty demand of the public for liquors, there would be no saloons. The temperance question would eventually have to be settled in this way, were it not for the fact that the new adulterations introduced in beer and distilled liquors in the last few years, will speedily settle it.

As has been truly said, this is an era of "printers' ink run mad." The mind is the acknowledged key of the body, and of all its enjoyment, success, misery or disaster in life; and this key is being turned by ten millions of tons of vapid journalism, inane

novels, empty magazines and rank literature in every possible phase. If you leave a garden to itself, weeds will throttle out the good and the beautiful everywhere. The literary field is left to itself, and grows rank with foul weeds.

You say each reader makes his choice, and can control the growth of the garden by what he selects. This might be true if it were true. It is not. Each wanderer in the meadow, each loiterer in the garden may pick what he wishes; but the garden is developing more weeds all the while. His selection is made from what he finds; and in making it he always runs the risk of being poisoned through ignorance of the very nature of the things he plucks.

Then comes the other fact that humanity itself is a great garden of weeds and flowers; but mostly weeds. Liberty as between man and man is best preserved by government. Liberty as between man and his habits is sheer failure, unless he becomes a ruler, and his inclinations become sternly ruled subjects. Law is the first order; and order is the first law. Left to self, the mental and moral habits run amuck and fall down in a bed of mire. The age in which we live, the age of "printers' ink run mad," is an era of ungoverned liberty, of rampant license; and there is no control over tastes or habits. There can be but one result, and that is a tremendous abundance of weeds. These show themselves first and always in a debauched feeding of the mind and heart with abnormal literature.

The specious claim of publishers that they cater to the tastes of the public is not a justification for so doing. As well might the gardener say that weeds and rank vines grow more readily than roses and tame flowers; and, therefore, he is justified in assisting the weeds to choke out the latter. When a publisher knows that the human mind and heart are exactly like gardens, and that weeds always choke out the desirable growth, he has no right to cater to the weeds of the mind or the weeds of the morals. Much less right has he to encourage and stimulate their growth.

The situation may be exactly ascertained if you will plant a beautiful flower bed and leave it to the impulses of nature for awhile. Go away, come back, and what do you find? Not the beautiful flowers, but a mass of tangled, poisonous growth, ugly and vicious. Make a garden patch in which to raise vegetables for the table; set it in the most favorable location, and leave its

future to itself, nursed by nature and nourished by the elements. All will run to waste. The mind of intelligent man, and the hand of discriminating culture are necessary in this world if the good would survive. The question of catering either to the good or the bad does not enter into the matter; it is a fixed principle in which there are known laws to be observed. The same argument of leaving the drift of public taste to the crowd has been applied to the theater, as an excuse for the immoral plays that have been increasing so rapidly of late. Curiosity will always draw certain minds in every station of life to the gross and vile; and this is seen in the large private sale of outlawed literature and pictures that are doing much to corrupt the young and build up a following for immoral plays and sensational journalism. By the same standard the houses and gambling dens that are criminal should be permitted to create and cater to the tastes that support them.

Several attempts have been made to conduct a newspaper on religious methods, and the failure of such efforts has been pointed to as a proof of the impossibility of conducting a decent sheet. A radical departure from a wrong course to one entirely out of harmony with the business of a paper is not a proof of anything except stupid judgment. The function of a journal is to present the news and comments on public affairs; not to advocate either morality or its opposite. Everything in its place and for its legitimate end is good reasoning. If a druggist is adulterating his goods he cannot be reformed by being compelled to sell brick buildings; that would mean to his drug business extermination, not reformation. One example of the methods of conducting a newspaper for church people was that of an Eastern concern that was not disposed to print the news. As a result the people pronounced the scheme a failure, and other journals refer to the disaster to-day as a reason why the press must be sensational in order to exist. The conclusion is unwarranted and illogical.

In another case the attempt was made to run a paper as the Divinity would run it if permitted to do so. This was sacrilege to begin with. The public have a right to the news of public affairs, and the gathering and publishing of information is a purely secular matter, just as the administration of business is and should be. Religious journalism may have its place in the world; but it serves a higher and far more important function than that of dissemination of information concerning the daily transactions of mankind.

Let it have its opportunity; yet keep it on its better plane. Do not seek to draw lessons from failures that prove nothing to the point. The duty of the secular press is to publish the daily history of humanity.

In every new idea there is something of value. For instance, the striking out of sensational details in the recent newspaper experiment was a feature of better journalism. It called for all the facts without the fulsome description of horrible enlargement to feed the morbid appetite for gruesome things. New York and Boston are afflicted with the "yellow" newspapers, which are not content to rise above the ripping of throats with huge daggers, pictured in every detail with the gashes and their attendant streams of black blood. New York and Boston create their own following in this line, and have slums in abundance in which to circulate the sheets; compelling decent people to accept that kind of journalism or nothing. The former city is blessed with three or four of the better papers, whereby the standard of the press is exalted, as it is in the *Baltimore Sun* and the *Washington Star*; but Boston, Philadelphia, Chicago, and other cities of great size are not so sure of finding examples of decent journalism.

Where the newspapers reflect the day's transactions and compile human history in the legitimate scope of their profession, all other things being equal, they are sure of success in far greater measure than when sensationalism rules, and their advertising columns pay much better. A certain business house makes it a rule to patronize papers whose column headlines do not exceed three-sixteenths of an inch in the height of the largest letters in the news departments. They reject all papers having larger type. Why? Here is their experience: "We have many times tested this question. Advertisements put in the sensational press are not read, unless we take a half page or more. Even then they are merely glanced at. We have kept an accurate account of the results, and we are positively certain that it never pays to advertise in the 'yellow' or scare-head newspapers. They live because other business men have not learned the truth. Where all the interest of the reader is in the sensational news it cannot be expended in any degree on the advertisements, and the big type headlines in the news columns overshadow all other parts of the paper." Says another concern: "We have carefully canvassed the facts and find that the successful money-making business men do not even read or take the

'yellow' papers, nor allow them in their places of business." You may judge of a man's value to himself by the kind of newspaper he reads.

There are three kinds of papers that deal in news: First, the Honorable Sheet, which publishes the general news with the bare facts of sensational matters. Second, the Spicy Sheet, which has no malice, but colors its accounts of gossip news so as to make them as delectable as possible. Third, the Blackmailer. The latter is apparently fair, and claims to publish the "facts" only to warn the public, in the interest of justice and morality. "Personal Journalism" is a stamp of the Blackmailer. There are forty thousand persons paying blackmail every year to these sheets. Very few care to be "exposed" to the public, whether innocent or guilty, when a few hundred a year will buy immunity. Should they refuse to pay, the paper would contain an attack on the private life of each one of them, knowing that a libel suit would rarely be brought, or if brought, would be practically futile. Newspapers are sufficiently familiar with human nature to know that no man or woman of good character is willing to jeopardize it in a jury trial where lawyers abuse witnesses and always contort the evidence, and perjury is rampant. The Blackmailing paper carries a retinue of "blacklegs" who can ruin anybody's life by a well-concocted story, fabricated for the case.

A paper that gossips will find readers. A "Blackmailer," therefore, loves the sensation of a law suit against itself, for it can *ad libitum* attack the private lives of many at one time under the plea of publishing the evidence.

You who may be pursuing this course of study, have perhaps never had dear friends ruined by the gossip of papers, but the filth of such publications may some day smirch them, and you. Under the present system and its concealment, no one is safe. Many of the largest papers in the country, claiming to be respectable, carry a corps of reporters, among whom are blackmailers, unknown to the proprietors. The public at large, and *you* as one of the people, are to blame for this. The demand controls the supply. People always read such gossip, probably before passing to the legitimate news. "Gossiping" is not confined to the Blackmailer. All papers cater to the public taste, while the "Spicy Sheet" endeavors to create and increase the love for gossip.

At a session of the National Bar Association, held recently

in New York State, one of the Justices of the United States Supreme Court made this theme the chief topic of his address; and plainly stated that every honest citizen who rose above the masses high enough to attract public attention was at the mercy of the "yellow journalism" of the country, and was helpless to save himself. This statement, coming from so high an authority, means much. The mistake, if it can be called such, began when the constitution of this nation, made over a century ago, forbade that any law should be enacted that would restrict the freedom of the press. The loose protection permits unprincipled corporations, like those which own the great papers of New York, Boston, Philadelphia, Chicago, San Francisco, and other metropolitan cities, to levy blackmail on honest citizens at will, as well as to maintain a stream of foulest sewerage which is poured into the homes of our land. The censorship of the press is the latest and best phase of civilization; but dishonest editors squirm under the wholesome restriction like a criminal shrinking from the eye of justice; and all public men who execute this censorship are assailed under other charges, but healthy public opinion sustains the "muzzle" not only on the mad dog but also on the blackmail journalist.

That Ralstonism has executed a power is seen in the results of its advocacy of purer methods in this so-called profession. More than a million subscribers have withdrawn their patronage from sensational sheets; and advertisements in ratio have been transferred to the decent papers. This is the beginning of our work. The intelligent classes have lost all faith in what they read in the general papers. "I don't believe a word of it," is now a common expression; and the man or woman who is credulous enough to rely upon anything seen in newspapers that run big headlines, is not entitled to rank among the intelligent classes. No such person can be safely entrusted with duties requiring plain common judgment.

The successful business men of a community do not waste their time reading the falsehoods that invariably appear under scare-head type; they know the news is made up in the editorial rooms; and, having a desire for honest reports of the transactions of the world, they seek the truth in the non-sensational papers. The weak-brained man may be recognized by the kind of paper he reads, and this rule is always borne out by the facts.

The following is the size of type in use for headlines among the decent papers of America. Some do not use type even so large.

TAKING THE CENSUS

Men Out in All Sections Flying the
People with Questions.

EXPERIENCES OF ENUMERATORS

Incidents and Episodes of Their
Important Missions.

THEY ARE NOT EASY JOBS.

It does not necessarily follow that a paper that keeps within this limit is a proper sheet for reading, for gamblers and thieves are found in so good company as that of church membership; yet it is universally true that the users of scare-head type, which is of larger size than the foregoing, are of the "yellow" class; and it is amusing to see editorials in their columns devoted to the abuse of "yellow" journalism. It is the real criminal shouting "Stop thief!" to divert the attention of the multitude. And the canting pretence of the hypocrite is also seen in the numerous "funds" for charity which some sensational journals parade, to win the respect of the good people who, if not readers of the sheets, are made to know of the display by circular notices. In starting a paper, the owner who had years of experience instructed his editors to run "charity mills" to please the church people, and to send out quiet notices to prominent persons who were expected to contribute, either fearing the enmity of the paper or having pleasure in seeing their names in print.

Nearly all small papers ape their "leaders," if they are inclined to feed the sensational mind; and many little dailies and weeklies that are conducted by shallow-headed men who bite innocently at any stuff sent out by the yellow press, are echoes of the crime without intending to do wrong. Their excuse is that they "saw it in the big papers and supposed it was so." The use of large type for headlines is notice to all the world that the paper is unfit for circulation and worthless for advertising purposes. Many of

the weeklies are conducted by men who know enough to discriminate and are therefore excellent sheets for the home. All papers should contain the daily history of events, honestly gathered and faithfully chronicled. The use of the privilege of the press for mere greed, mere money-getting, mere feeding of the purses of their rich owners, was never contemplated by the makers of the constitution of this republic.

REQUIREMENTS.—In order to win a marking of 100 per cent. it is necessary to make the First Iron Clad Promise. As these pledges are matters between your good judgment and yourself, there should be no hesitation in signing every one in the book. Our chief purpose is to increase the army of believers in the purity of home life which cannot exist as long as it is invaded by "yellow" journalism. A person of weak character will say, "I must have the news, and I must get it in spicy form even if it is all false." The decent paper seems dull and dry to the indecent mind. The test of character is a fair one. Then comes the evasive Uriah Heap of a reader who says, "Supposing the paper is not fit to read, I can take care of myself. I can glance through its columns and pick out what I care for and I am sure that it will not contaminate me, so now, I'm not a fool." And the ears rise a fraction of an inch. This same safe self-protector is seen every night plunged for two hours into a seething mass of sewerage, every word of which is actually believed by him in his little noddle of a brain.

The Iron Clad Promise is too strong for a weak character, and not strong enough for the great men and women of the world. It has been signed by hosts in the last ten years; and it has accomplished a vast amount of good.

PLEDGE No. 9.

FIRST IRON CLAD PROMISE.

Having carefully read every word of this lesson, and fully appreciating the importance of the movement involved, I resolve herewith to lend my aid and influence to the work of suppressing the evils of sensational journalism; and therefore declare that I will faithfully abide by the following requirements:

1. I will not under any circumstances subscribe for, buy or read any paper or publication that is sensational in its character,

that uses scare-heads as type-lines above its news articles, or that assails the private character of any person.

2. I will not advertise in any paper or publication of the kind referred to above.

3. I will not patronize or deal with any person or concern that advertises in such paper, if I have knowledge of the fact.

4. I will, as far as opportunity permits, endeavor to induce my friends and acquaintances not to take such papers, not to advertise in them, nor to deal with those who do advertise in them.

5. I will, as far as opportunity permits, call the attention of advertisers in such papers to the requirements of this promise.

6. I will read only the cleanest and purest newspapers that I can procure, even if I am compelled to send out of my own town or city to obtain them.

7. I will read only the legitimate news, and will at once make a list of the topics which I consider legitimate, and faithfully exclude all others.

Signed.....

REMARKS.—We suggest as *legitimate news* the following: 1—Political gossip. 2—News of the State or Government. 3—Commercial transactions. 4—Educational matters. 5—Natural occurrences. 6—Reports of Conventions, Parades, Celebrations, Wars, Weddings, Accidents, Public or Private Calamities and Foreign news, when not based on scandal. You may add or expunge what you desire.

We recommend that the following be regarded as objectionable news, and not read. If you expunge them from your newspaper reading, we should be pleased to know it:

NEWS UNFIT TO BE READ.

1—Murders. 2—Crimes of all kind. 3—Scandal. 4—The downfall of any person good or bad, who is not of National or State reputation. 5—Elovements. 6—Superstitions. 7—Execution of criminals. 8—Lynching. 9—Detective stories. 10—Attack on the private life of any person, whether an official or not. 11—"Personals." 12—Foolhardy attempts to perform dangerous feats. 13—Ghost stories. 14—Sensational news. 15—Proper news written in a sensational manner. 16—Reports of court trials involving any of the foregoing.

Before making your list read carefully and make up your mind firmly, for you will not be permitted to add to the list of legitimate

news from the list of unfit news, although the reverse may be done. The more limited the legitimate news may be made, the better for you.

LOSSES.—For every time you fail to keep the promise and for every topic you read which you should not, record a loss of one mark.

TRIUMPHS.—For every week in which you maintain all the requirements of the pledge, record a Triumph.

These Triumphs will prove of great value to you as the course progresses.

LESSON THIRTY-SEVEN.

THIRTY-SEVENTH POINT OF CHARACTER.

ATTENTION.

FIRST DAY OUT IN THE WORLD. ROAD NO. 1.

Good by to the Workshops—all four of them. We are starting on Road No. 1, and must make seven stages “Out in the World,” in contact with our fellow-beings. Off in the distance is the deep Valley, down into which we must descend. Its depths are black and uninviting, but far beyond are the sunlit heights, with the white walls of the Citadel of Character, too bright for our eyes now to rest upon, and too far away for the malignant spirits of the world to attack. The white walls of Character cannot be smirched, if we build our Citadel “On the Heights.”

You who have traveled thus far and have faithfully performed the requirements of the lessons taken in the Workshops, should be congratulated. The work has been hard. The North Wall is before you with seven stages “Out in the World,” five stages “Down in the Depths,” three stages “On the Heights,” and one stage to the “Citadel.” On this road you have passed nine stages “In the Workshops.” These should be committed to memory in the order in which you traveled them:

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| 1. <i>Self-Effort.</i> | 4. <i>Health of Body.</i> | 7. <i>Automatics.</i> |
| 2. <i>Right-Rising.</i> | 5. <i>Health of Nerves.</i> | 8. <i>Cleanliness.</i> |
| 3. <i>Irritability.</i> | 6. <i>Exercise.</i> | 9. <i>Memory.</i> |

These belong only to Road No. 1. Commit them to memory and recite them aloud every day as a prelude to the "*Morning Quotations*." Always commence with No. 1, and repeat them exactly in their order, as a reminder of the stages you have traveled on this road.

You are now "Out in the World." You must learn to acquire character from others, to absorb from all sources: authors, nature and humanity. To do this you should be attentive. A rich fund of information comes from listening. A talker gives, but rarely ever receives. A listener receives. Weak characters are mind wanderers. This disease is sometimes the forerunner of softening of the brain, and at all times is dangerous. A person generally talks merely for the purpose of advertising supposed ability and to create an impression. What good does it do? There are two occasions on which it is well to talk: first, to convey information under proper circumstances; second, to be social. Outside of these two occasions it is generally futile to use words. Somebody gets weary of you. An empty vehicle rattles. A talker misses opportunities to receive and gain character, and creates the impression that he has but little. Great talkers are never looked up to. Trained conversationalists may, by right, hold the floor, for they assume the role of lecturers.

REQUIREMENTS.—When it is proper to convey information, and when the occasion demands sociability, talk all that is necessary and no more. Listen well at all times to proper remarks. Never let the mind wander.

LOSSES.—At the end of this course estimate your rank on the basis of 100 per cent., using your own judgment as to your worth.

LESSON THIRTY-EIGHT.

THIRTY-EIGHTH POINT OF CHARACTER.

EASE OF MANNER.

SECOND DAY OUT IN THE WORLD. ROAD No. 2.

You are now on Road No. 2 moving toward the East Gate of the Citadel. Behind you are the nine stages in the Second Workshop. These should be committed to memory in their order

and recited every morning as a prelude to the "*Morning Quotations*."

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| 1. <i>Absorption.</i> | 4. <i>Flowers and Music.</i> | 7. <i>Biography.</i> |
| 2. <i>Nature.</i> | 5. <i>Home.</i> | 8. <i>Nobility.</i> |
| 3. <i>Kind Voice.</i> | 6. <i>Literature.</i> | 9. <i>Conscience.</i> |

This road is quite different from the others. It leads to an entirely distinct Cardinal Point of Character. We have before called it the most delightful of the four journeys.

What more pleasing sight is there in the social relations of life than to see a lady or gentleman perfectly at ease. Good presence is always a mark of character. Grace of body in all its parts from the carriage of the head to the position and movements of the hands and feet, is an all-important factor in this charming accomplishment. All persons are born awkward. If grace ever comes as a gift it is the result of our associations. We unconsciously imitate those whom we admire, and the continual presence of graceful persons will soon cause us to reproduce the same grace in a lesser degree. The systematic study of grace is the better and shorter method. The body should be made supple by taking out all the stiffness and awkwardness. Many persons invent exercises for doing this. The next step is to decrease the movements of the extremes and confine the power of action as much as possible to the center of activity, the chest. This gives every person an ease that is wonderful, and apparently unconscious. To know that we are easy is not good, as it leads to affectation of manner. In the absence of lessons from a living teacher or from a book (and you may have one in your library on the subject), the best way to acquire ease of manner, after becoming graceful, is to imagine yourself in a drawing room where several are seated and others coming in from time to time. You are to practice bowing to the new arrivals; being introduced to some who are seated, introducing one to another; conversing while standing and again while sitting; and going through a routine practice once a week, unless you have had a teacher or book on the subject.

Do not be afraid to practice the pantomime of grace. Others greater than you have done it. Edward Everett was constantly performing all possible movements of the body in the presence of a full-length mirror, using a book on Grace as a guide. The great

French actress in her first lesson in grace was made to pick up a rose one hundred times.

REQUIREMENTS.—Carry out the provisions of this lesson as far as possible.

LOSSES.—When you take your final reckoning estimate your percentage of grace and ease in the presence of others, on the basis of 100 per cent. Of course you could not reach perfection unless you have practiced a great deal. If you meet a loss here, you could make it up by *triumphs* in other Points of Character.

LESSON THIRTY-NINE.

THIRTY-NINTH POINT OF CHARACTER.

ALLY.

THIRD DAY OUT IN THE WORLD. Road No. 3.

You are now on Road 3, "Out in the World," and making progress toward the South Gate of the Citadel. Behind you are the nine stages of progress in the Third Workshop. These should be committed to memory and recited aloud every morning as a prelude to the "*Morning Quotations.*" Do not mix the stages of one road with another road.

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| 1. <i>Seriousness.</i> | 4. <i>Sympathy.</i> | 7. <i>Excution.</i> |
| 2. <i>Decision.</i> | 5. <i>Honesty.</i> | 8. <i>Completion.</i> |
| 3. <i>Retirement.</i> | 6. <i>Simplicity.</i> | 9. <i>Code.</i> |

How shall we begin a subject which must have so great a bearing on the future of each pupil in this, the most important, training in his or her life?

The "*Ally*" is to prove a blessing if properly chosen. You need some friend and adviser, some one to go to for counsel in trouble, for help in distress, for encouragement in hours of gloom, and for aid in these lessons in particular. In Oriental countries among the refined classes a beautiful "Order of Two" exists. Two persons pledge a life-long friendship under the most solemn oath, and promise to aid each other when disasters, poverty or persecution come; even to the very giving up of wealth and life. Such a

friendship is not required here. But you must procure an *Ally* as soon as possible, after commencing the first lesson of this course. It may not be an easy task to do this, for the Rules are strict.

The necessity for having an *Ally* is to aid you as heretofore stated, in general life, but particularly to assist you in firmly establishing the One Hundred Points of Character. Many faults exist which cannot be corrected by your own efforts. A teacher is not necessary nor valuable. The *Ally* should be a friend, a personal friend, of the same sex, one who takes an interest in you and sincerely desires to have you master this course of lessons. The reason for each Rule will be apparent, or else will be given.

RULES:

RULE 1.—Do not act hastily. Consider the choice of an *Ally* a sufficient length of time to make sure of a strong personal friend.

RULE 2.—The person must be one for whom you have a profound respect, and whose opinion you are willing to accept.

RULE 3.—While the rules do not forbid the selection of a relative it is sometimes better to choose a person who is not too fond of you, for the opinion given you by that friend may be too much in your favor. Disinterested good opinions, and friendly corrections help us most in life. An *Ally* will conceal your fault from others, but not from yourself.

RULE 4.—Your *Ally* need not be an owner of this course of training. If such friend knows the full weight and bearing of this course of training, a bond of sympathy must exist in the work. The *Ally* must be one who feels from personal experience the same noble aspirations and desires; one into whose life is wedded the same glorious resolution to succeed. All others would fail to be in touch with you. You can afford to wait until such an *Ally* can be found.

RULE 5.—The *Ally* must be a person whom *you* have invited to be such. The selection must be wholly yours.

RULE 6.—You cannot be the *Ally* of *your Ally*, except in a Negative sense. A Negative *Ally* is one who solicits you; an Affirmative *Ally* is the person solicited. Thus you would be Negative to your Affirmative; and if some third party should select you, and you accepted the trust, you would be that person's Affirmative *Ally*, and you would then have to advise and aid such a one in carrying on the work of these lessons.

The reason why you cannot act as Affirmative Ally to your Affirmative Ally is because such a relation would call for a mutual exchange of opinions. No nature is perfect. A teacher cannot teach his teacher and respect him as completely as if the relations were natural. It would be sad to endanger the permanency of the bond existing between your *Ally* and yourself. His (or her) critical opinion of your faults must have an important bearing on your final standing. If the opinion should be given with a knowledge that you are to give yours in return, such knowledge would color the interchange, as both parties would desire to stand well. We have often seen two persons of the most honest character endeavor with full sincerity to point out the faults and merits of each, and exchange personal opinions; but the feelings were invariably wounded or else flattered. Such a system of friendship cannot exist as long as human nature is as it is. The method we suggest has been tested these many years and found to be grandly perfect. It originated from the private life of one of America's greatest statesmen. Try it, if you wish to know what true friendship is.

RULE 7.—Your Affirmative *Ally* must accept the trust in writing.

RULE 8.—No final reckoning shall be made until the Affirmative Ally has been conferred with.

RULE 9.—The Affirmative Ally must point out to you once a month your faults in all the Points of Character as far as you have gone; must give you an opinion monthly of your percentage in such lessons as require an estimate of the judgment to determine them; must do the same at your final reckoning; must give you counsel in matters of perplexity; must confer with you by appointment to be made by you before the fourth day of each month after acceptance of the trust; and, when you are discouraged, must use all reasonable means to strengthen your resolution to succeed.

Many a happy hour of life could be spent in the sunshine of his company. [We use the word "he," "his," etc., as implying either sex.] The search for beautiful quotations, for noble thoughts, for good literature; the reading aloud of these lessons; the comparing of records; all these would afford an opportunity for mutual growth. We live in the past and future, never in the present. Our life is made up of anticipating the years to come, and contemplating those we have spent. Our present is a period of history-making—rolling the future into the past. The more

we live in the past the happier is our lot, if that be noble, pure and good. In the society of your *Ally*, each bonded in an unsentimental but solid friendship for the other, clasping hands with an honest pressure, enter solemnly upon a series of meetings that shall make your future a delightful memory when time shall roll it into the past.

In some such meeting read aloud, by turns, the present chapter, and if one of you has not yet signed the following pledge, do so in the presence of the other:

BOND OF FRIENDSHIP.

PLEDGE No. 10.

I solemnly promise myself that I will comply with all the foregoing Rules in every particular, whenever I shall become an Affirmative Ally to another; that I will not in any case perform the duties, or any part thereof, of an Affirmative Ally to the person who may be my Affirmative Ally; that I will not permit my Negative Ally nor any other person to perform the duties of an Affirmative Ally to me under any circumstances; that I will see that my Negative Ally meets or corresponds with me once every month, commencing as soon as this bond of friendship is made; that I will make an appointment with and meet or correspond with my Affirmative Ally likewise; that in our meetings no other person should be present, excepting any one who is a Record Pupil of the "School of Character;" that I will examine the records of my Negative Ally, and if they are not properly or sufficiently filled out, I will advise him as to the better compliance with the provisions of each lesson; that I will not jokingly refer to any topic or matter connected with this course of training, and will not permit (if possible to prevent it), any flippant or trifling remarks in my presence tending to bring this friendship into ridicule; that I will not betray to others any counsel or confidence occurring between myself and either *Ally*, as long as I live, subject, however, to the law of the land and the rules of my religion.

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The foregoing pledge will be as effectual if signed before the selection of an *Ally* as if signed after.

LESSON FORTY.

FORTIETH POINT OF CHARACTER.

, TURNING CONVERSATION.

FOURTH DAY OUT IN THE WORLD. ROAD No. 4.

You are now on Road 4, endeavoring to reach the West Gate of the Citadel of Character. Behind you are nine stages in the Fourth Workshop. These should be committed to memory and recited aloud in their exact order as a prelude to the "*Morning Quotations*." It is not necessary to recite the stages of all four roads every day, but those only which belong to the road on which you may be traveling on that day:

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| 1. <i>Ambition.</i> | 4. <i>Tact.</i> | 7. <i>Respect.</i> |
| 2. <i>Conquer Failure.</i> | 5. <i>Superstition.</i> | 8. <i>Sabbath.</i> |
| 3. <i>Examine Discouragement.</i> | 6. <i>Thought Control.</i> | 9. <i>Newspapers.</i> |

In this lesson we have the second Iron Clad Promise. It deals with gossip, that reptile of human nature which no system of training has yet eradicated. Yet we know of noble characters who refuse to read the sensational news of the press, and who constantly carry out the provisions of the three Iron Clad Promises. Such persons are few. It is our purpose to make a life-effort to fight down *Gossip*. We love to learn all the news—and is it not true that, if some person has won a little more success in life than ourselves, we hear with sadness (?), mingled with a slight—very slight—tinge of satisfaction, of any reproach upon his character? At least we want to hear the news. If he is a rascal, if she is not pure, it is our duty to know the facts and be on our guard. Such is the specious excuse which satisfies us that it is right to listen to gossip. A good excuse can be found to satisfy every desire. As long as this process of reasoning is allowed to influence us we shall listen to gossip; and gossip will go on cursing homes, blasting reputations, making crime, causing suicides, and depleting character. Men and women of character will not speak ill of another, and will not permit even a criminal to be abused. This course of conduct they pursue from principle and not from habit. The records of

the private lives of these noble people are permeated with this great trait of character. From the lofty purity of such persons there is a sliding scale of increase down through the meaner natures of so-called "non-gossipers"—who advertise the fact that they "never speak ill of another"—to the bawdy-house brothel where gossip and cheap abuse fill the atmosphere.

A person familiar with human nature and the common rules of evidence, founded on natural logic, could, by examining an abusive bit of gossip, discover its improbability and grossness; but people are too ready to believe a falsehood. Truth has no traveling power. It rises by virtue of the law of purity, and can be seen only when we look up. Falsehood skims along the earth on myriad legs. It cannot rise, and as our baser natures refuse to look up to search for truth, we can see only the lie.

A woman who can conquer the habit of gossip and listening to it is entitled to greater credit than man. We say this solemnly. It is not our purpose to disparage the sex; but all fair-minded people will admit that there is a class of women, whose occupation, habits and inclination make it easier for them to indulge in gossip than for a man engaged in business. Yet a man situated as these women are, would yield to the same temptation. The author once spent a vacation in a little village; and there heard a woman spend ten hours daily during his entire stay in discussing her neighbors, and always to their disadvantage. She inveigled women into her house and lost no time in getting all the news and telling it. From Mrs. A. she learned certain facts which she increased two-fold in repeating to Mrs. B., and so on. Nearly all gossip commences by praise for the intended victim. Beware of the person who uses excessive praise. There's a store-house of abusive gossip there. The most dangerous lie is one associated with a truth. Gossipers love to convince. So they grow astute as their tongues are sharpened, and very shrewdly present a truth to impress a lie. A gossipier with a motive always lies. If one person has an interest in the downfall of another gossip is quickly fabricated, with not a word of truth in the whole of it.

Many snaky gossipers adopt an old-time method of abuse by pretending not to believe a certain fact *which they tell*. "I heard so and so [here they tell it all], but of course I do not believe it. Such a person could not be so bad." This kind of a gossipier is the most dangerous, for the dishonesty is double and the snaky disposi-

tion concealed, like a serpent in ambush. A profound contempt for such persons, openly shown, is the only remedy.

Another kind are too cowardly to speak out, but do what is worse. They "oh!" a thing or "ah!" it, in such a way as to leave the impression that something very bad might be told. Stamp them as cowards.

You are now about to be called upon to take a step in life that may be difficult. We hope it shall prove easy. We are determined to fight this evil, and consider it the worst in the nature of man or woman. It cannot be suppressed by easy means. Heroic treatment is necessary. By our system of "*Allies*" and "*Chains of Influence*" we are going to sweep the country with the power of this great work. Back of it are men and women pledged to push this system to the front. We need *your* help. Will you give it? Are you in earnest?

The Iron Clad Promise is of the strongest kind. It is intended to be effectual. Make up your mind slowly, and then bring to the test your strength of character for *Decision* and *Execution*.

PLEDGE No. 11.

SECOND IRON CLAD PROMISE.

I, the undersigned, being firmly convinced that gossip is a species of depravity, and that it is encouraged and allowed to flourish by being listened to, hereby pledge my sacred honor that I will carry out the following provisions of this promise:

1. I will not participate in any conversation where gossip is going on.

2. If in doubt as to whether a conversation is gossip or not I will take the benefit of the doubt for the suppression of it.

3. I will first seek to turn the conversation to some other subject by interrupting it at the first opportunity and assuming control of the conversation; and if no such opportunity shall occur, I will turn the subject at all hazards.

4. I will prepare myself with proper subjects of conversation to use in such an emergency.

5. I will, when alone with any person who persists in gossip, pleasantly but firmly tell him that I am under pledge not to engage in, or listen to gossip of any kind, or that such is my wish.

6. I will endeavor in my small circle of influence to advance the cause of this battle against gossip by enlisting pupils into the "School of Character."

7. I will daily make in this book a record of success or failure as to the first five provisions of this promise.

.....

REQUIREMENTS.—The signing in ink and observance of the foregoing pledge is insisted upon.

LOSSES.—For every failure to carry out the provisions of the foregoing pledge, record a loss of two marks.

TRIUMPHS.—In case it becomes unusually difficult to change the subject, and you finally succeed in so doing; and also in case you are obliged to leave the room or place where the gossip is going on;—record a triumph of two marks. If you express to a gossip your disapproval, record a triumph of two marks. If you win any gossip into the "School of Character," record a triumph of one hundred marks.

For the definition of gossip, see Lesson 44.

LESSON FORTY-ONE.

FORTY-FIRST POINT OF CHARACTER. INFLUENCE.

FIFTH DAY OUT IN THE WORLD. ROAD No. 1.

A person would be very weak indeed who did not possess some influence over others. Some can frighten, some coax, some command and others draw their fellow-beings into the circle of their influence. This power over others is sometimes the means of making or marring the whole career of those who are guided by it. A wife may be the ruin or fortune of her husband, were she to develop a strength of character equal to the possibilities that lie within her; and so may the husband guide the wife.

The training afforded by the "One Hundred Points of Character" should be insisted upon by every young lady before giving her hand in marriage to her future husband; *and we assert that if*

every married couple should pass through this course of training there would never be another divorce in the land.

If we feel consciously stronger than those about us, our influence should be exerted very carefully. If we are frivolous or flippant, or if we use slang, they imitate these things, especially as they come from one whom they look to for guidance. Many things that are not wrong *per se* should, nevertheless, be avoided ; first in ourselves, and second before others.

The future citizen, and the future mother—(one the country's power, the other the queen of home)—are before us in childhood now; and their lives are being shaped by the influences that surround them. It is a weak character that will use unfit language or indulge in ill-bred conduct before a person who is in the pliability of youth. *Nobility* may be acquired by seeking to influence a person to a better condition; or higher ambition in life.

The failures of so many in the great struggle for success are due in a large measure to their inability to resist temptation. Temptation comes from two sources: 1—Solicitation. 2—Circumstances. Of the latter we shall speak in a subsequent lesson. As the fall of so many can be traced to their yielding to the solicitation of others, who are their tempters, the consequences, which are often terrible, lie at the tempter's door.

Did you ever ask a fellow-being to do a thing that was wrong? You took from yourself a large share of your self-respect in so doing; and you lost some of your friend's regard for you. Character is not builded in this way.

REQUIREMENTS.—You must never tempt another to do wrong; if you have any doubt as to what is wrong, give the benefit of it to the right. Take no chances. The moral questions of gambling and drinking alcoholic liquors you may settle in your own mind your own way, according to the dictates of your conscience; but under these requirements you must never ask any person to do either. Use your influence to do good. In the presence of persons over whom you may have influence, always carry yourself according to the "One Hundred Points of Character."

LOSSES.—For every failure record a loss of one mark.

TRIUMPHS.—For every time you exert a good influence over another record a gain of one triumph.

LESSON FORTY-TWO.

FORTY-SECOND POINT OF CHARACTER.

SOCIABILITY.

SIXTH DAY OUT IN THE WORLD. ROAD No. 2.

The art of good conversation and good manners will render a person properly social. Subject to the limitations of the lesson on "*attention*," all persons should be duly social. It is an art capable of the highest cultivation. Weak characters do not know how to entertain unless the wine is brought out. Shallow minds talk by the hour of the weather, personal ills, politics, "shop," and similar subjects, which a fertile mind excludes from good conversation.

The art of sociability comes slowly to a person, and we cannot expect you to acquire it in one year. All may win success in this species of refinement by careful attention to their conversation and manners; and by having a storehouse filled with general knowledge drawn from good literature.

When the occasion requires that you fill the capacity of listener, it is unnecessary to assist in entertaining. *Attention* is all you need give. But a retirement that attracts attention, a crisp manner of reply, a cool reserve that is both unnatural and offensive border too much on the disrespectful.

Sociability is generous; the lack of it is selfish. A stranger needs an encouraging smile and a welcome grasp of the hand whenever he visits your locality or enters your church for the first time. Indications of friendly feeling bring out the good in a man, while a cool reserve often unfolds the meaner nature. Having due regard for etiquette, it is greatly to your credit to lighten the burdens of life for all around you by a pleasant word, a kind smile, a friendly chat, or any evidence of kindly feeling and interest. It costs nothing, it develops the better side of your fellow-beings, and it makes character for you.

There is too little *Sociability* in the world. Selfishness is the foremost element of human nature. *Sociability* develops generosity; it is generosity itself, and a species of favor that is inexpensive. The more we give away the more we have left.

The human race should be bound together by one cord—affection. A lesser degree of love, yet a potent factor in lessening sin, is this undercurrent of affection with which all mankind should be made one.

REQUIREMENTS.—After being satisfied that you understand the rules of etiquette, and have acquired good manners, easy address, and judgment, it is better to form the habit of making yourself pleasant to all, upon all occasions. It requires a little nearer approach to dignity in dealing with children than with older people, but you should make yourself a part of the life of each and every person you meet. Study to do it.

LOSSES.—At the time of the final reckoning form an estimate of yourself on the basis of 100 per cent. and record your rank accordingly.

LESSON FORTY-THREE.

FORTY-THIRD POINT OF CHARACTER.

SINCERITY.

SEVENTH DAY OUT IN THE WORLD. ROAD No. 3.

The present lesson does not deal with the question of honesty. That is a positive wrong. So deception of any kind is to be avoided.

But there is a species of indiscretion, not absolutely wrong in itself, but calculated to lead to subsequent evils. It often enters the border land of dishonesty; and at times has misled persons, though without the intention of so doing.

It is a common practice to joke by making statements which are untrue; merely to produce fun, often at the expense of another. The untruths are, of course, always explained before the party breaks up. Boasting, at times, is harmless as far as its breach of honesty is concerned, but its enlargement of facts is injurious both to the character and reputation of the boaster.

All persons love to picture certain events to their own advantage. This is exaggeration, but cannot be called dishonesty, in its milder degrees. It weakens our self-respect and relegates us to a place of unpopularity in the opinion of others; neither of which can be afforded. Insincerity stamps itself upon the face with un-

erring certainty. It colors the voice; for spoken words always reflect in their tones the standard of our character. A stream can rise no higher than its head. An orator gets to the level of his character in speaking his words, no matter how much beauty, excellence of style, or solidity of thought may be contained in the written composition. Nor can a reader or reciter put more into a selection than his own character contains; although quoting beautiful thoughts aloud, the first thing on arising, in the morning, will cause us to absorb them, and thus develop character rapidly, if we feel them.

The more personality, or strength of character, we can build, the better we can speak or recite.

It is on this principle that insincerity colors the voice and quickly exposes us to the detestation of the world. You, perhaps, are not aware of the disregard which many people have for you. The flattery of friends is the most dangerous of all criticisms.

REQUIREMENTS.—Never tell a falsehood even in joke. Never exaggerate; nor underestimate. Be exactly right. Never overrate nor underrate yourself to others. Both are wrong. Never boast at any time. Tell no stories, nor anecdotes that involve untruths, even if the falsehood is too apparent to deceive the smallest child. The monstrous exaggerations of some writers and anecdote-tellers produce merriment of a low order. If people laugh, they do it for politeness. The true element of humor is lacking. Surprise, only, is earned; and that is exhausted after the first story.

Be sincere at all times. Tell facts as they are, with no variation, whether in earnest or in fun.

LOSSES.—For each breach of the foregoing requirements, however slight, record a loss of one mark.

LESSON FORTY-FOUR.

FORTY-FOURTH POINT OF CHARACTER.

GOSSIP.

EIGHTH DAY OUT IN THE WORLD. ROAD No. 4.

The grave error of reading gossip is discussed in the lesson devoted to "*Newspapers*."

That of listening to gossip is disposed of under the title of "*Turning Gossip Subjects.*"

The meanest of all traits of character is the inborn, and almost ineradicable, disposition to speak, listen to, or read, gossip. The speaking of it is the worst of the three modes of keeping it active. If no one spoke it, the sin would vanish. These lessons are arranged to attack it on three sides; and *your* aid is invoked in each and all of these attacks. You are pledged not to read nor listen to it. The final of the three Iron Clad Promises is given in this lesson. Before signing it, you should know just what you are doing.

DEFINITION.—*Spoken Gossip* consists of a discussion of the private acts of some person not present to defend against it.

It is an attack behind the back, and always bears the stamp of cowardice.

No generous person will do it. No person will do it who is not a coward. Every person who so discusses the private acts of another, not present to defend against it, is stooping to the meanest phase of cowardice.

It makes no difference whether the facts are favorable or unfavorable to the victim who is being slaughtered, the discussion of the private life of any person is gossip. In the first place it is no one's business. In the second place it conveys no information of value to any one. In the third place it is wasting the time of yourself and of somebody else. In the fourth place it is meddling in other's affairs of no concern to you, which, if discovered, may involve you in trouble. In the fifth place it brings you down in character, making you appear weak to yourself and untrustworthy to others.

The difference between gossiping and speaking ill of another is this: Gossiping is any reference to the private life of a person; speaking ill of another is any remark derogatory to the public or private life of a person.

By public life is meant the holding of an office by virtue of election by the people. Campaign lies are so frequent and the impossibility of their denial so complete that they will stay with us as long as we have the present system of selecting candidates. Yet no politician has a right to aid in circulating damaging rumors until he personally knows of their truth. What would be evidence in court should be evidence on the stump. The nobler statesmen

never descend to this business. A man is dishonest and unsafe to vote for, who makes a personal attack upon the character of the opposing candidate. He cannot possibly know the truth of it. The voter who wishes to do a service to his country, as well as lend a silent influence to a great cause, should refuse to vote for a man who maligns another. As a rule the candidate who is the most severely attacked is the safest man to support. Malice can do more injury to purity than to villainy. We do not insist upon any of these things, nor is it required of you to refrain from speaking ill of any public official who holds his office by election.

You have no right to speak ill of an official who is appointed; for a higher power is responsible for his misdeeds. There can be no appeal to the people. If *you* personally know of any offense which should deprive him of his office it is your duty to prefer charges in writing to the removing power. The presentment of charges in this way will subject you to criminal prosecution if they are false, and him to removal if they are true.

You must not speak ill of any employer, or employé, of any business man or woman, of any person in any rank in life, rich or poor.

If you *know* a business man is dishonest, you and your family and such relatives as are dependent upon you may be told of it. But hearsay is not knowledge. If a friend of the purest honesty should tell it to you it is better, on general principles, not to believe it even then. *Motive* colors all feelings, and honesty is the most susceptible to the coloring of incorrectness. In court the gravest falsehoods are told by the most innocent persons, and are open to detection; whereas perjurers concoct a story out of nothing, and state it so uniformly that detection is impossible. It is safer not to believe a thing you do not personally know to be true, especially if it is a damaging story.

Persons trying to live good lives are most subject to malignity from the world at large. Even clergymen cannot escape it. The most serious evil in church matters is the frequency of gossip among members, generally bearing upon the doings of the pastor. If this course of lessons could be made a secular code for the governing of the private life of each member, there would be no gossip and gossipers to render the poor man miserable. As it now is he has but little peace, for every act (both open and private) of his life during the 365 days of the year is made the subject of gossip. As

he is there to administer to the wants of his flock they imagine that his life must yield to the individual wishes of each and every one, so they take advantage of him. If he is independent he makes open enemies; if he yields to one he runs the risk of antagonizing another. This starts a quiet "feeling" which preys upon all he does, and he is thereupon discussed. Nearly all open church troubles are started by gossip, and many a smouldering fire is found among the church members which could not exist if there were no gossip. Societies, organizations, friendships, love matters are often disrupted by the slanderous tongues of some vile meddler. The records every year, in the United States alone, show scores of murders resulting from quarrels based on slander. There are thousands upon thousands of reported cases of slander and libel. All this is due to an evil tongue.

It may be safely alleged that there never was an instance where speaking ill of another has done any real good. Persons have been saved from dire evils, all of course imaginary, by being warned of some villain; but when the cases are fully examined, and all the after-results known, it will be found to have been useless; except where the person warned was mentally weak. The relation of parent, or pastor, or close family conversation, should give the right to warn; but not otherwise. "Warning" is made a frequent excuse for circulating ill of others.

Gossip has more excuses and more plausibilities to support it than any other sin. If some rigid system is not enforced it will be impossible to know where to draw the line. Character is more valuable than all else in life, and reputation stands next. The latter is often assumed—having no true foundation; and is often ruined. A noble character cannot be ruined by slander, but its reputation may. The virtue of many an innocent girl has been attacked by the biting tongue of a prostitute, whose own name goes untouched. From many years of observation and from the collected experience of a score of observers, it seems to be a settled fact, as much as a fact can be settled in this way, that the assailants of virtue in a man or woman are libertines or prostitutes. No woman or man whose past lives have been virtuous ever attacked the virtue of another.

Every time you hear a man attack virtue, you will be safe in putting him down a *libertine*; and every time you hear a woman attack virtue you may put her down a *prostitute*; and you will not make a mistake in either case. This theme is to-day, and always

has been, the most frequent source of gossip. Its results are the most deadly. If, every time you hear such a charge made, you should reply "I have good authority for saying that every person who makes such a charge is guilty of the same offense," the gossips would quickly drop it, except the most abandoned.

The guilty are rarely ever attacked unless they are the brazen-faced wantons plying their trade; and, excepting this class, the assailed persons are rarely ever guilty, as charged.

In the hope that, by the effort of your *Ally* united to your own firm resolution to support this movement, a complete reform may be made, and the world may become happier, we present the third Iron Clad Promise, knowing that you will agree with us that it must be very stringent, or it will fail.

PLEDGE NO. 12.

THIRD IRON CLAD PROMISE.

Believing the sin of Gossip to be the most prevalent and most damaging of all sins, both to character and mankind, and desiring to aid in its suppression, I cheerfully obligate myself to the following promise, which I solemnly agree to perform in each and every particular:

I will daily make a record in this book of every success and failure.

I will not speak ill of any person under any circumstances, except under due process of law as a witness. (Here you may reserve the right to warn any member of your family, provided you have personal knowledge of the offense.)

I will not discuss the private life of any person.

I will not excessively praise any person.

I will not by look or sound, or any sign or action, help to convey the impression that I know ill of another.

I will to the best of my ability keep a constant watch on my actions and guard my tongue, so as to carry out the suggestions of this lesson.

.....

LOSSES.—Two hundred days' compliance with the foregoing (one hundred of which must be consecutive), shall be necessary to

pass 100 per cent. For every day omitted in the two hundred days, record a loss of three marks.

TRIUMPHS.—Whenever an unusually strong temptation to yield to the speaking of an ill-remark shall be overcome after a hard struggle, record a triumph of three marks.

LESSON FORTY-FIVE.

FORTY-FIFTH POINT OF CHARACTER.

SECRETIVENESS.

NINTH DAY OUT IN THE WORLD. ROAD NO. 1.

There are things in life that should not be told. The conveying of information for proper purposes where some end is to be gained is often a necessity; but there are instances occurring in everyday life where secretiveness is a virtue.

The details of a man's business should never be told by an employé, whether the employer demands secrecy or not. A principle is here involved. The business is that of the employer and not of the employé, and the latter has no right to tell it. Neither does it sound well for a business man to tell how he transacts business, nor to disclose any of the secrets of the trade.

A married person shows ill-judgment to take any person on earth into the secrets of his or her home. The tender and sacred confidences of the marriage relation are protected by law and should be guarded by the parties with solemn care. For the husband to disclose to his friends, or the wife to tell her mother or lady friends of the interchange of secrets, is grossly wrong; but it occurs altogether too often.

If a friend confides any trouble or other matter in your keeping it is an evidence of undeveloped character to tell it to your other friend, even in confidence. It makes no difference whether you have been requested or not to keep it secret; it is your duty to hold it. No person could be weaker than one who has to be asked to "not tell."

How beautiful and grand is that confidence which comes from knowing that anything said is kept sacred. Yet if you ever promise

not to tell, nothing should ever wrest the secret from you, except a court of law.

The question sometimes arises, "What shall I do if I am present at some wrong doing? Shall I tell that? If it is a crime and you tell it to any one, you should first report it to the police; for the law makes it an offense to conceal an offense, and you are liable to punishment for the concealment. This, however, is never enforced and is practically obsolete. The better way in the case of minor offenses is to use your judgment, looking some way ahead at all the consequences.

REQUIREMENTS.—Form the habit of secretiveness in accordance with the foregoing suggestions.

LOSSES.—At the time of making the final reckoning estimate your rank on the scale of 100 per cent.

LESSON FORTY-SIX.

FORTY-SIXTH POINT OF CHARACTER.

COMPARISON.

TENTH DAY OUT IN THE WORLD. ROAD No. 2.

"Comparisons are odious." They are mistakes.

The creations of enmities unnecessarily tend to embitter life. When once we lose all faith in mankind and our sympathy turns to hatred we become misanthropes, a class of forlorn beings who play no part in the history of life. Unnecessary enmities show a lack of tact, of good management.

If a person does a thing well tell him so, but do not enlarge or decrease it. Learn the knack of telling a thing exactly as it is. If he does it poorly do not venture an opinion, unless asked, in which case tell the truth, if alone; and if not, ask to see him alone. Be as frank and honorable about it as you would like to have a true friend be with you.

But whatever you say do not compare your friend with another person. It is pure flattery of a dangerous kind to make a person believe that he is the equal or greater than another, if that other be renowned; and if the comparison is disadvantageous it should for that reason be avoided.

If you play any game or enter into any contest and win, do not boast of it or mention it in the presence of the defeated party. If asked by any one in his presence refer the inquirer to your opponent. If you are defeated it is manly to be the first to tell it; and do not offer any excuse or theories to account for the defeat.

Never parade your superiority over any person; nor compare the inferiority of another with yourself or others.

From time immemorial it has been considered obnoxious to indulge in comparisons. They often involve an innocent third party.

To say that Mr. A. is as awkward as Mr. B., or no brighter than Mr. C., or as talented as Mr. D., is a species of gossip. Mr. B. might hear of his awkwardness, Mr. C. might object to his dullness, and Mr. D. might feel insulted to be put on a par with Mr. A.

You cannot imagine a comparison to another that would not offend the other.

REQUIREMENTS.—Avoid making any comparisons of any kind whatever where one person is estimated by another's standard.

LOSSES.—At the final reckoning place an estimate on your character in this respect on the basis of 100 per cent.

LESSON FORTY-SEVEN

FORTY-SEVENTH POINT OF CHARACTER.

DETAILS.

ELEVENTH DAY OUT IN THE WORLD. ROAD No. 3.

If greatness of character and greatness of the more general kind were to be traced to one trait, the present lesson would probably furnish it. Genius is lazy when not guided by tact. In this age genius is never sought after. There is a slight hatred for it. Its two chief characteristics are conceit and laziness. Tact wins all the battles of life; genius sits on a cold rock enthroned in obscurity. The union of the two makes greatness. Genius hates details and work of all kinds. Tact leads genius into the workshop, and there batters his head, pounds his body and breaks him up generally.

The little details are ignored by unsuccessful people, but tact uses them.

A great singer, when a student, went to take a long course of lessons requiring years of study. Nothing but the scale was given. It was sung in every possible manner until, disgusted at years of time apparently wasted, she asked: "When am I to sing?" She was not aware that the thorough training in the details of her art had made her a complete singer.

Edwin Booth once asked his father for advice as to his studies, and was substantially told to master the details or elements of the foundation of the art.

The details are the important parts of the whole structure. Attention to them wins success. No person can leap the valley in life and rise to the summit without climbing. True genius, that is the kind that wins victory, is always wedded to tact, and tact never takes chances. It loves hard work. Some great man once said that the genius of hard work was the only real genius in life. Some men work very hard and persist in it against obstacles for years, but bring no results, for they ignore the details that make up success.

An elocutionist once said that he had practiced six hours daily for years, and had worked very faithfully all the time. But on being asked the nature of his practice said he had recited aloud, studied the thought and tried to manage his voice so as to give each thought the correct expression. But he had never practiced one vocal exercise, had never studied the principles that underlie emphasis, and knew nothing of the many hundreds of details that make up good delivery.

Yet a person becomes a good elocutionist from studying nothing but details; which, when mastered, make a complete talent, even before a single piece is taken for recitation.

REQUIREMENTS.—Never neglect the slightest details. Establish a habit of searching for the small factors that make up the great whole, and learn the art of perfecting them.

LOSSES.—At the time of your final reckoning estimate your rank on the basis of 100 per cent.

LESSON FORTY-EIGHT.

FORTY-EIGHTH POINT OF CHARACTER.

CRITICISM.

TWELFTH DAY OUT IN THE WORLD. ROAD No. 4.

It is neither a mark of good taste nor of character to volunteer a criticism of another. If asked for an opinion it should be rendered in accordance with the provisions of the lesson on Gossip.

The efforts of another to do well should be left to stand or fall on their merits. Favorable criticism, if false, may do harm by fostering upon the world a class of people who are too conceited to think failure possible, and too lazy to work out the details of success. The better rule of conduct seems to be this: whenever the person apparently belongs to the class named the benefit of any doubt as to the person's merits should be given to silence. But when diffidence and lack of self-confidence are present and seem to retard the progress of the person it is well to give encouraging words, but never falsely. An opinion is often elastic, and honestly variable.

The habit of criticising at places of amusement should never be indulged in, except publicly by the usual means of applause. To pass an opinion on the merits or demerits of a speaker, reader, singer, or actor, either during the time, at intervals, or after, is evidence of conceit that is inconsistent with a solid character. In the first place the men and women who occupy the highest places in our estimation never indulge in this criticism. They show their approval at the place by giving or withholding applause; and if asked afterward speak their mind in a few well-chosen words. To say, such a person or thing is "splendid" or "horrid," or to go into details of opinion, is useless and frivolous. It does no good. It shows a vaunting spirit, as much as to say "I know more about how this should be done than the person who did it." A person whose opinion is valuable never gives it voluntarily. Neither can any value be placed upon a good motive in offering it. Jealousy prompts many an unfavorable criticism and friendship many a pleasant one.

It is a good thing to be able to judge for one's self. The occasional torture of listening to a poor entertainer prepares the way for a better enjoyment of a good one, by contrast.

REQUIREMENTS.—Do not pass an opinion on people whom you meet. Do not make remarks upon the habits, style of dress, manners, words or acts of your fellow-beings. Cultivate the habit of thinking to yourself, and not expressing yourself aloud. Never volunteer a criticism on public matters unless it is sought after, in which case dispose of it in a few well-chosen words.

LOSSES.—At the final reckoning estimate your rank on the basis of 100 per cent.

LESSON FORTY-NINE.

FORTY-NINTH POINT OF CHARACTER.

HASTY PROMISES.

THIRTEENTH DAY OUT IN THE WORLD. ROAD No. 1.

It is an old adage that “a bad promise is better broken than kept.”

To be in a position where a promise must be broken is unpleasant. No matter what the case may be it is a dangerous thing to a noble character to be compelled to break a promise. Even if the person were to move to a far-away State and never meet his promise again, still the reflex influence on the character of the promisor is serious in the effect. A man could not look himself in the face with the same ease that he possessed before. A broken promise is a scar upon the soul.

Yet it is true that a bad promise should be broken, and truer still that it should not have been made. The old patriarch who sacrificed his son, the Roman ruler who ordered the execution of his own boy, were determined to keep the vows they had made.

It is admitted to be better to refuse to carry out an illegal, immoral or improper promise. Deception in the inducing of it might vitiate it. Still a strong character would rarely be caught in this way. Think well before promising. An engagement to meet another, no matter how trivial and useless, must always be kept, unless it is for an improper purpose. That matter will be discussed in another lesson. A promise to do or not to do a thing should never be hastily made, unless you are clearly certain of its effects. Prom-

ises are necessary in order to carry on the ordinary affairs of life, to accommodate society and business, and to let others know what course of conduct on our part may be depended on by them. The person who never makes a promise is weak. Yet there are times when we should think carefully over a matter.

REQUIREMENTS.—Never make a hasty promise where any doubt whatever lingers in the mind as to the consequences. Sleep at least one night over a matter of ordinary importance, and longer when the case is serious, if such is possible. Where immediate decision is necessary act promptly, taking the benefit of the doubt to yourself. Do not allow any person to solicit you against your will. If you feel the influence of a stronger will acting upon yours, in a matter where you are sure you should either not yield or should deliberate longer, always excuse yourself from the presence of the other, go apart where you may talk to yourself, decide if you really wish to yield or not, make the decision on the side of right, put down the word “No” on paper, return and stand by this “No” at all hazards. Make it a case of will power. For every victory so gained you will acquire an easier triumph in the next conflict.

LOSSES.—Keep a record of your battles in this matter and record a loss of one mark for every failure.

TRIUMPHS.—For every victory gained in a difficult battle record a triumph of one mark.

LESSON FIFTY.

FIFTIETH POINT OF CHARACTER.

ANONYMOUS ATTACKS.

FOURTEENTH DAY OUT IN THE WORLD. ROAD No. 2.

HALF WAY TO THE CITADEL.

A question of this kind might have been disposed of under the head of nobility, for nothing can detract so much from one's grander nature than to strike in the dark. An open enemy may be met and justice done, but when the assailant is under cover of an anonymous signature, or strikes from ambush, the victim is helpless. One of the surest ways of curing an evil that no age has been free

from, is to increase our friendship for the person assailed. If the people who seek to injure by this midnight assault can be made to understand that the purpose fails, in that the intended victim is the gainer by it, the reaction becomes bitter indeed.

Few persons have been free from this species of malice. The whiter the character and the more cowardly the assailant the more apt is this sort of warfare to be used. The author has invariably increased his friendship for persons who have been attacked by anonymous letters, even when they were almost strangers to him; and in two cases, on hearing of such a murderous assault upon persons who were entire strangers, he sought them out and established a life-long friendship between them and himself. In no case had he occasion to regret it.

The cases of anonymous letter writing are so numerous they have often reached the courts, and in some instances have become matters for official report. The temptation to seek revenge by this means being so great, and the possibility of discovery so small, many persons resort to it who would not dare to make the attack openly. Some one once made the assertion that "degradation and disgrace inevitably overtake a person who writes anonymous letters." If this is so, it may be accounted for on the following grounds:

1. The moral status must be very low before the temptation could enter the heart.

2. Yielding to such temptation debases the nature still more, and leaves little room for those grander feelings that are necessary to success in life. That ruin which is ascribed to "ill-luck" is but a logical consequence.

REQUIREMENTS.—If the temptation ever enters the heart to attack a person by writing an anonymous letter to him or to another concerning him, read the lesson on "Nobility," and study the more inspiring Points of Character. Never, under any circumstances, either in earnest or in joke, for a good or bad purpose, allow yourself to think of concealing your true name and full address from any communication. The habit may be formed at first in an unimportant way, but will soon grow to more serious results.

LOSSES.—For every time the temptation enters the heart record a loss of one mark. For each anonymous letter or communication hereafter sent by you record a loss of one hundred marks.

LESSON FIFTY-ONE.

FIFTY-FIRST POINT OF CHARACTER.

PROMPTNESS.

FIFTEENTH DAY OUT IN THE WORLD. ROAD No. 3.

The last lesson marked the close of the first half of your labors. One-half of the journey "*Out in the World*" is also completed. The White Citadel of Character may be discerned on the summit of the Heights; but as the roads lead "*Down in the Depths*" it will be lost sight of.

If you are following faithfully in these stages your progress will be marked even now, although it is said that true progress is not noticeable. Where we can *see* our own progress it is merely bloating. True growth is from within, and before it is visible from without it must permeate our entire nature.

"*Promptness*" is our next Point of Character. It involves a recognition of the value of time. If two persons make an engagement to meet at a certain time and place, the one who is a minute behind the appointed time has the following accounts of profit and loss to his credit:

He gains:

1. The ill opinion of the other party.
2. Future distrust by the other party.
3. A reputation that "he is not to be depended upon."

He loses:

1. The time of both.
2. Reputation for promptness.
3. His own good opinion.

Agreements and appointments should be promptly kept. A certain lawyer of some ability, but of an unsavory reputation decided to turn about and try to win the good opinion of the public. He sought the advice of a friend, who said: "Your reputation is bad. Among other things your word is not to be depended upon." The lawyer resolved to devote his attention to reforming one habit at a time, and resolved to make his word good at all hazards. At every appointment he was on hand one minute in advance of the time.

Every promise he made, however trivial or unimportant, he kept to the letter. Once, intending to go to another city, he agreed to take a certain message to a business house for an acquaintance of his. Something prevented his going; but he hired a man at his own expense to go with the message, and it was delivered promptly. This was found out and excited admiration for the lawyer. To-day he has risen to the head of the bar.

All persons can "turn about" and win good names and noble characters.

REQUIREMENTS.—Keep every promise to the letter. If you are to be at a certain place at a certain time be *sure* of being there one minute ahead of the time, no matter if the appointment is unimportant. Make a reputation for reliability. It will help you with others, and elevate the general tone of your character. Take no chances. Whenever in doubt as to how long it will take to reach the place of your appointment, give the benefit of the doubt to an early arrival.

Sign the following pledge:

PLEDGE 13.

Realizing the importance to others, and to myself in the formation of character, that I acquire the habit of promptness in all things, I hereby resolve to make a memorandum of the exact time which I may appoint in any engagement with another, in case it is of a nature that may be forgotten or misunderstood; and I will be punctual in such meeting in each and every instance. I further resolve to be prompt in attendance at all places, meetings or gatherings, whether of business, church, social, or other nature, and whether one or more persons besides myself are involved. Also in the assignment of duties for myself alone I will be prompt in meeting and performing them.

LOSSES.—For every breach give yourself two losses.

GAINS.—For every act of punctuality under difficult circumstances give yourself two marks of triumph.

LESSON FIFTY-TWO.

FIFTY-SECOND POINT OF CHARACTER.

CREDULITY.

SIXTEENTH DAY OUT IN THE WORLD. ROAD NO. 4.

Character has its good and its bad traits. The acquisition of the good and the avoidance of the bad constitute the course of training now in progress.

A successful man once ascribed his high position in life to the fact that he "never took anything for granted." This is his language. By it he did not mean to say that he trusted no one; but that he acquainted himself with the exact facts whenever it was possible to do so. In all cases where the issue is important it is better to be correctly informed. Memory is more deficient than we are aware. For instance, the report of the contents of a letter, book, or paper, is not so reliable as the thing itself. What Mr. A. tells you Mr. B. has said about you is generally sure to be incorrect, and often seriously so. To believe it is a species of credulity. The accounts in the newspapers are rarely ever half correct, and the percentage of error is often very large. The ambitious reporter cares more for his reputation as a gatherer of "spicy news" than for the facts. So-called "interviews" are often pure inventions. The author was present at the "interview" of a United States Senator, who absolutely refused to open his mouth, except to say "good morning;" but the next day's paper had an article nearly a column long. The questions asked by the correspondent were there, and long answers from the Senator followed each question. It is safe to put down all interviews as either advertisements or inventions. The system of fabricating articles has increased very much of late. European news are written in the newspaper office to a large extent. The shell or outline of a cablegram contains a few lines; but the long report is beautifully interwoven on this side of the Atlantic; and the American readers accept it all as fact.

The credulity of the public renders it possible to carry on a vast amount of cheating in all lines of trade. Extraordinary advertising, unusual claims of merit, and pretences of great bargains are factors in this system. The more modest the claim the safer it is

to deal with the person making it. Do not be influenced by unusual methods of gaining your confidence.

Belief in signs, superstitions and warnings is evidence of a weak character. Likewise, is it to pay money to or spend time with a fortune teller, clairvoyant, or similar fraud. It would require a long explanation to convince you of the manner in which many "wonderful" things are done; but the fact remains that no human being can look into the future one minute ahead.

Mind reading is an established fact, explainable on the principle that what exists in one mind may be communicated by nerve waves to another, as sound passes by its own waves from brain to brain; but what does not yet exist cannot be communicated. Predictions are mere guess-work.

REQUIREMENTS.—Carry out as far as consistent in your daily life the suggestions of this lesson.

LOSSES.—At the final reckoning estimate your rank on the basis of 100 per cent.

LESSON FIFTY-THREE.

FIFTY-THIRD POINT OF CHARACTER.

DIRECTNESS.

SEVENTEENTH DAY OUT IN THE WORLD. ROAD No. 1.

Dishonesty is always cowardly. There are things which every person dislikes to do. It is both refreshing and inspiring to gather from the private lives of great men and women their curious and earnest efforts to build character. Each has had some code, some standard to live by. One of the most curious methods, was that of the Duke of Wellington. He had a motto, "Always do what you don't want to." Properly applied to the life of any person this becomes a most important point. It is a good plan every morning on starting about the duties of the day to select those which should be performed, but which are the most dreaded. Never walk away from duty. If you owe an apology go directly about the making of it. If you are indebted to a person and can pay, then do so at once; but if impossible, seek the person. Never wait for him to call on you.

If your promise to pay must be broken (and it never should be if there is any possibility of its fulfillment), go like a man and tell the facts. Do not wedge in an excuse. Make no pretences. You know your circumstances and what you can probably do in the future. Do not overcolor, or undercolor a single fact. It is far nobler to go to prison than to lie. As a matter of policy you will gain the friendship and leniency of the creditor by stating the facts as they are; and as a matter of grand character development you will add to the stature of your manliness by this method. Policy and true character lean together. We gain the most when we are most worthy.

Coming straight to the point is a mark of moral strength. Cowards beat about the bush. If you have a thing to say that ought to be said, give it utterance. Directness need not destroy politeness. Bluntness and coarseness are far different from directness. The latter states the exact thing at the proper time and place; while bluntness may state the improper thing, and is always out of place.

Some people so dislike to say "No," when asked to oblige a friend when they should not, that they invariably say "I will see," or seek to put off a decisive answer. Say "No" kindly and promptly. Excuses are unnecessary as a rule. An explanation of your reasons for saying "No" leads to argument, and a more astute opponent may convince you against your will and turn your "No" into "Yes." We can imagine no better way to test your strength of character than to say "No" kindly and with all directness when duty demands.

REQUIREMENTS.—Adopt in your everyday lives the suggestions of this lesson. Keep a record of every battle and victory. Be direct without being blunt or coarse.

LOSSES.—For every failure record a loss of two marks.

TRIUMPHS.—If any struggle with yourself is unusually severe and you ultimately win, record a triumph of three marks.

LESSON FIFTY-FOUR.

FIFTY-FOURTH POINT OF CHARACTER.
GENEROSITY.

EIGHTEENTH DAY OUT IN THE WORLD. ROAD No. 2.

The question of *Charity* is not involved in this lesson. Both are physical or emotional, with an interlinking of each with the other. Neither is the question of sacrifice at stake. The latter cannot be classed among the Points of Character. To be willing to make a sacrifice of property, time or life for the benefit of another is governed by local causes.

We can be generous without making a sacrifice. If in a contest our opponent is defeated we can omit mentioning it in his presence, or causing any self-adulation to reach his ears. If our neighbor is ill we can do him many favors without making any sacrifice except of disinclination. If he is maligned it is our duty to increase our friendly feelings for him. A man who has fallen is never entirely worthless. Go to such an one, talk with him, and the chances are he will tell you the world is against him, and no one cares whether he lives or dies.

Life is so short, death comes so unexpectedly to us all, and the meaning of our existence here is so strange, so weird, so incomprehensible, that no mistake can occur if we regard the human race as one family, and deal generously with each member of it.

It costs nothing to aid others in a hundred ways. A mean, narrow disposition will shrink from yielding to another even the little courtesies that make up the sweetnesses of life.

As far as the financial part of this question is concerned there are many times when generosity costs no more than selfishness. The man who gives twenty-five cents or a dollar a dozen times or more in a month to tip a waiter and cannot afford to give a few dollars a year to the helpless poor is selfish. This is only an illustrating case. There are hundreds of ways of squandering money that add nothing to a man's comfort. "Tipping" waiters brings into use a system of snobbishness which reacts on the persons who inaugurate it, for they are compelled to pay double price for food in order to get the same attention which they are entitled to in any

case. Gambling is another species of wastefulness which takes away a man's opportunity for broadening his nature by generosity.

REQUIREMENTS.—Look searchingly into your nature and discover if selfishness is there. If so, commence to eradicate it by discarding all the smaller evidence of it. Be generous at first in little things that cost no time, money or effort. Gradually broaden the heart by inviting the nobler and grander forms of generosity into it. Use judgment. Think kindly of your fellow-beings. The best of them are capable of moral improvement. Deal generously with their faults. Never wound the feelings of any one.

LOSSES.—At the final reckoning estimate your percentage on the basis of 100 per cent.

LESSON FIFTY-FIVE.

FIFTY-FIFTH POINT OF CHARACTER.

MOMENTS.

NINETEENTH DAY OUT IN THE WORLD. ROAD No. 3.

The ocean is made of drops; the earth of grains; time of moments; and a full life of the use of them.

Character cannot be builded of large parts; but is composed of the finer and more delicate particles which are capable of the most exquisite finish. The greater the man the more value he places upon that small division of time which includes but sixty seconds. A moment to a full life is the means of accomplishing something; but to an aimless life it is far too small to be heeded. The majority of people who have anything to do wait till they can find time to do it. There must be a holiday, a whole evening, or some spare hour when "the mind can be upon it." "How can I be expected to accomplish anything unless I can devote my whole attention to it?"

To such a person a moment is of no value. Yet genius combined with tact would find value for a minute. Of course it is better to have time to yourself; but to wait for this would delay all ordinary undertakings, and prevent great ones from being accomplished.

One can learn to think on a subject even in the midst of other duties. The mind is able to shut out all noises and disturbing influences and concentrate itself upon some theme requiring close thought; even in the midst of the busy hum of life. This habit is quickly acquired or lost by practice.

From the time we arise in the morning until we retire at night we find small parcels of time distributed through the day, in quantities varying from one minute to a half hour, when nothing important is at hand. To invent some method for using these moments is your task. Can you do it? They cannot be called vacation moments, for vacation is variety. By this we mean that he who puts the most variety into his mind obtains the profitable vacation. If you pass the spare moments idly, your brain will probably be filled with thoughts of your work or daily occupation, and you will have performed two days' work. Hard brain work is a relief to the mind and body if it changes the thoughts to new channels.

Some persons carry note-books to write in during their spare moments; others good literature to read; others lessons to be learned; others devote themselves to personal care and the acquisition of politeness, self-control and refinement. If *you* have no other means of filling in these moments, take this book with you and commit to memory the One Hundred Points of Character, first by Separate Roads, and then in the order of the lessons, as traveled.

REQUIREMENTS.—Sign the following pledge:

PLEDGE No. 14.

I solemnly promise to waste as few of the single moments or small parcels of time as possible; and I will aid myself in this direction by applying to these moments the First Point of Character, "*Self-Effort*," or as much of it as requires energy.

.....

LOSSES.—At the final reckoning estimate your rank on the basis of 100 per cent.

LESSON FIFTY-SIX.

FIFTY-SIXTH POINT OF CHARACTER.

INSPIRE AMBITION.

TWENTIETH DAY OUT IN THE WORLD. ROAD No. 4.

Under the title of "*Influence*" we discussed a trait of character which was intended as a stepping stone to the present one. It is probably an unusual task which you are now called upon to perform. Your life has been very commonplace, perhaps. No desire for the better joys of success has yet come to you. Your everyday humdrum mode of living has closed out the romantic yearnings, and left you very commonplace. They say that one learns a thing best by teaching it to others; a very important truth. So in the building of character. For every endeavor made to ennoble those around us we ourselves grow twofold in the same direction.

In an effort to inspire others to a grander life great tact should be used. The wrong words would defeat the purpose. It is a good opportunity to practice the art of using tact. This art must be acquired, and we might as well begin to learn it now. There are many kinds of ambition which we may inspire in others. It becomes very simple work at times. For instance, a poor girl who earned very small wages at manual labor could not read or write well. A lady in five minutes' conversation advised her to spend her spare moments in improvement in this direction and told her where she could procure the books and material. That accidental conversation resulted in changing the whole course of one life, at least. There is no person who does not appreciate a kindly interest in his welfare, if properly shown; although all would resent unwarrantable meddling. Many yearn for some fellow-being's sympathy. We who are strong and desire to be stronger should freely give that sympathy. It often brings tears to the eyes of some weary mortals who thought no one in all the wide world took the slightest interest in them.

The earnest, kindly face, the sincere voice, speaking the right word at the right time, are brighter jewels in the pathway of a discouraged being than a new empire would be to a victorious general.

REQUIREMENTS.—Select your theme to suit the case of some friend, or even stranger. Find out what interests him, what ambition he has, and what are the limits of his desires. If experience has given you greater advantage and more valuable knowledge than he possesses, you could direct him minutely. But if he is of equal or greater rank, advice and a sincere interest in his future would win him to a thinking mood. No being is so far above you in wealth or social rank that your interest in him, if sincere, would not have some influence. It is estimated that nearly every great man and woman that ever lived has first been inspired to a noble ambition by some friend or stranger.

LOSSES.—At the final reckoning estimate your rank on the basis of 100 per cent.

LESSON FIFTY-SEVEN.

FIFTY-SEVENTH POINT OF CHARACTER.

ADAPTATION.

TWENTY-FIRST DAY OUT IN THE WORLD. ROAD No. 3.

Ambition inspires restlessness. This restlessness is a spirit of activity, which, if governed with tact, becomes a moving and irresistible force in character known as energy of purpose.

Laziness furnishes an example of a lack of energy. The latter, however, may be present in persons who cannot be called lazy, but who have no purpose in life. They are discontented. A steadiness of purpose sweeps on regardless of collateral influences, and adapts itself to all the changes that take place about it.

Discontent is a blot upon a good life. If we are not doing the best we can there is a fault somewhere; but if we pursue our daily life to the best of our ability and make all things tell for a better future, there can be no excuse for discontent.

It is a species of philosophical nature to be able to adapt ourselves to circumstances. Some persons believe they are specially selected by fate for the reverses of life. This is weakness. We are generally what we make ourselves. There is a time in the life of every person when opportunities come for bettering conditions.

Tact, even without talent, can seize upon such opportunities; and they then become stepping stones for another series of means whereby we rise still higher. The discontented person whines and frets, grows irritable and peevish, and has not one particle of strength of character upon which to rest. Therefore acquire contentment; or, if you believe that is impossible, learn to adapt yourself to circumstances.

In another sense, it is advantageous to be influenced by your surroundings. In moments of danger one is justified in becoming pliable in the hands of another. Likewise where the best that can be had at your disposal, your philosophical nature should tell you that the only thing to be done is to do the best that can be done. It is one of the most effective principles in the social art that the man who can mold himself into the circumstances that surround him is better able to rise above them than he who spurns them from under his feet, and thereby loses his footing.

This power becomes a strong force in some characters. The man of business, who must deal with all grades of intelligence and ignorance must suit his methods, his manners, his language, and his ideas even, to the capacity of those who come to him. The professional man is compelled to do the same. It would be folly for the university graduate to use the vocabulary of his accustomed plane in conversation or address to the men and women of the ignorant classes. They would not understand him, and he would not benefit them.

We recall with pleasure hearing a famous clergyman preach to a fashionable and learned congregation one Sabbath forenoon, and, in the afternoon, repeat the same sermon before a very humble class of people in the intellectual scale. In the latter case his remarks were plain, simple, dignified and powerful, yet couched in language that would be understood by any ordinary child of ten. The orators of the professional ranks adapt themselves to their audiences. Lawyers, like Choate, have done the same thing. In some instances the juries are composed of enough men of intellect to sway the rest of their number, and such men are addressed in a vocabulary suited to their mental capacity. Again, it happens that juries are all farmers, or all miners, or all laborers, or something apart from the intellectual classes, and the skilful lawyer will appeal to them in terms that they may most easily understand. We recall the instance of a metropolitan advocate who went to the far West on a

special case and was obliged to argue before a jury of farmers. He dressed in typical clothes of the country, learned in a day or two their peculiar phrases, and made himself one of them as completely as though he had been raised there.

In greater breadth of meaning, this Point of Character is intended to be brought home to your life. It may not fall to your lot to emulate the examples stated; but they are a few only out of countless possibilities for putting in practice the trait of character now under consideration. True adaptation means the ability to seize upon an opportunity, whether favorable or unfavorable, and turn it to good account. There is good in everything.

LOSSES.—At the final reckoning estimate your rank on the basis of 100 per cent.

LESSON FIFTY-EIGHT.

FIFTY-EIGHTH POINT OF CHARACTER.

ETIQUETTE.

TWENTY-SECOND DAY OUT IN THE WORLD. ROAD No. 2.

Some persons despise "*Etiquette*." Perhaps the lesson on "*Fads*" will suit them. "*Etiquette*" is that agreed or prevalent code of manners which governs the sensible portion of society. It is founded upon common sense, if genuine; and when not so founded, it becomes a series of "*Fads*." A man or woman might be accredited with full strength of character and know little of "*Etiquette*," yet he would destroy a great part of his usefulness, and this would react upon his real character.

Persons who are well informed upon this art of address have a decided advantage over others. Two things are necessary: first, to *know* the code of good manners; second, to put them into use by constant practice until they become second nature.

In order to *know* the code of good manners, books and friends are necessary. Here is seen the value of the "*Ally*." You have the right to demand of your "*Ally*" all the information he has upon the prevailing *Etiquette* of the community in which you live. He is in duty bound to help you, and cannot for his honor disclose your name or query to any living being. If he is not fully informed he

may ask *his* "*Ally*" and his "*Ally*" may ask *his*, and so on until the chain of influence is exhausted, although these chains we hope to make endless. By this system of "*Allies*" every species of information can be obtained; for if you select a good friend in the "Chain of Influence," as provided in the Ninety-sixth Point of Character, you will have a grand source of knowledge at your command.

By this means, and by books, you will be thoroughly informed upon the question of "*Etiquette*" at least. The next thing to do is to put the code of good manners into practice. *This should be done at home*. Good manners never rest well upon a person who uses them only when in society. Etiquette must be put into practice in the presence of our parents, our sisters and brothers, our friends and acquaintances. It then becomes natural. Do not sit in your own room in a lounging, awkward manner. Do not eat at your own table like a boor and expect to be nice and refined when dining out. Naturalness is habit. It grows as we direct it. Good manners or bad manners may become natural by establishing the habit of using them at all times and places, spiced with rich common sense.

REQUIREMENTS.—Carry out the suggestions of this lesson. Seek the aid of your "*Ally*."

LOSSES.—For every break of good manners (as far as you have acquired them with your best effort to do so), record a loss of one mark, whether the break is made at home or not.

TRIUMPH.—If you succeed in acquiring the full code of good manners in vogue in your community, record a triumph of ten marks.

LESSON FIFTY-NINE.

FIFTY-NINTH POINT OF CHARACTER.

THOROUGHNESS.

TWENTY-THIRD DAY OUT IN THE WORLD. ROAD NO. 3.

"What is worth doing at all is worth doing well."

Some persons lose interest in a thing soon after the novelty wears off. These are weak and vacillating characters. Others keep on with a dogged persistency after their interest is lost; and the work is done in a very unsatisfactory manner.

Stimulus to do a thing well cannot always be furnished. The character of a person can often be told by watching a trifling game or amusement. If he is far ahead or behind his opponent he plays carelessly perhaps. This is not thoroughness. It is a good habit to do your very best at all times, whether in earnest or in fun. Let little matters call out your hardest efforts, and great ones must. Napoleon played chess with the same zeal that won battles; and the private memoirs of his family declare that he played with children with the same thoroughness.

The habit of half doing a thing or neglecting any of the details is a bad one to tolerate. An office boy had to sweep out every morning. He removed the furniture and articles from the corners and obscure places, where neglect never would have been detected; and one morning was observed by his employer. He afterwards became a partner in the business. Thoroughness has its reward not merely from its results in the matters done, but more effectually in its influence upon the character. Even if no eye ever saw it outwardly, the man is growing within.

"Completeness" and "Thoroughness" would win almost any battle of life; and when united with the many other noble traits of character, the man or woman must be grand types of the race.

Here we see the value of "*Details*." It is upon them that "*Thoroughness*" should be exercised, for what we do with the "*Details*" will affect the entire structure.

REQUIREMENTS.—Do everything well. In fun or in earnest be thorough. In study, in work, in reading, in meditation, be thorough. Cultivate the habit and apply it to little matters in particular. Make everything bear the stamp of your character.

LOSSES.—At the final reckoning estimate your rank on the basis of 100 per cent.

LESSON SIXTY.

SIXTIETH POINT OF CHARACTER.

INSPIRE NOBILITY.

TWENTY-FOURTH DAY OUT IN THE WORLD. ROAD No. 4

By a smaller standard, but with just the same solemnity and grandeur of purpose, we should inspire nobility in children as we

do ambition in maturer people. The entire character and calibre of the American of the next generation are growing in the children of to-day. We who are advanced into manhood and womanhood are in the habit of treating children as though they were never to know anything. Coarse language, brutal jokes, and cheap flippancy are too often thrown at boys when they are old enough to come in contact with those of ten or twenty years more, and girls are rarely ever made to feel the possibilities before them.

You have, or should have, a vast influence over children. They will respect you if you are respectable to them. But if you tell them monstrous stories, or make them believe things which they afterwards disprove, or trifle with their confidences, or ape some buffoon, or feed their minds with trash, you are throwing away an opportunity to do them good and add to your own character.

A child should never be deceived. If you make a promise you should keep it just as readily with the ragged urchin of the street as with the President of the United States.

The little mind peers eagerly out into the mysterious darkness of the long future and readily grasps the outstretched hand of one whose feet have trodden the self-same path. In the midst of its plays and thoughtlessness it will stop and listen to anything that will throw light upon that path. A word in a serious vein now and then will fall upon rich soil.

Children are so accustomed to hearing nothing but trash (except at home), that they at first treat lightly an approach to a serious conversation; but a kind voice and earnest face will quickly win them. Boys from ten to twenty years are very tractable if they believe you are in earnest.

You often meet children who may be benefited by what you say. Instead of making life a burden to them, why not inspire them with a noble ambition? There are misanthropes who hate children, because many are vicious. Misanthropy is pitiable at all times, but when it is leveled at children it is ungenerous. Some are vicious, and so were their parents. Some are nuisances, but their parents misgovern them. To locate blame in this world is a difficult task.

REQUIREMENTS.—Carry out the suggestions of this lesson whenever opportunity offers.

LOSSES.—Take into consideration all your opportunities and the proportion neglected; and estimate your rank on the basis of 100 per cent.

LESSON SIXTY-ONE.

SIXTY-FIRST POINT OF CHARACTER.
EXCITEMENT.

TWENTY-FIFTH DAY OUT IN THE WORLD. ROAD No. 1.

When you come to sum up all the stages on Road No. 1, you will find them all leading to one side of character, the Cardinal Point of which has not yet been told you. It will be found written over the North Gate of the Citadel.

The present "Point of Character" calls for considerable Self-control. There are critical points in life when excitement may become disastrous. In women, especially, it seems to be prevalent. It may excite pity, but never sympathy.

A little thought would disclose the foolishness of giving way to the weakness, but as women receive impressions more readily through the emotions than through the mental activity, it is difficult for them to be philosophical. Some men of hysterical tendencies often give way to excitement without cause. Even when the cause is sufficient, to become excited never produces any good. A strong character is calm.

If danger is at hand, keep cool.

If some one about you is frightened, keep cool, for you may reassure him.

If you are successful in any undertaking or contest do not become excited. If failure is your lot, be calm and try again. If a person seeks a quarrel with you do not get excited. If you never answer a quarrelsome remark the dispute will stop there. If you are in the wrong admit it coolly, and make such an apology as accords with the place, circumstances and people.

In the midst of work or play maintain that steady dignity of manner which commands respect and retains for you the use of all your faculties. Success comes to those who are cool. If you are talking to children do not allow them to see you excited, for excitement means uncontrol; and children instinctively know how to take advantage of you.

Many persons there are, and their number is legion, who get excited over anything and everything that happens. They look as

though the last vestige of judgment had fled to the four corners of the sky. They lose that steadiness of self-guidance that is essential to the performance even of small duties. They embarrass and unnerve others by the flurry and flutter of noise and motion which they give way to on the least provocation; and they may be put down as undeserving of confidence in the management of any affair.

Excitement shows itself in the voice in the high pitch, the voice running high in proportion to the degree of excitement prevailing. It occasionally shows itself in a rapid low register of the voice, but this is rare, and even then means grave seriousness in the excitement.

Habits can be quickly formed.

We have seen many women learn to keep cool by careful attention and firm resolve; and after awhile the calmness became natural.

REQUIREMENTS.—Be calm. Do not get excited.

LOSSES.—At the final reckoning estimate your rank on the basis of 100 per cent.

LESSON SIXTY-TWO.

SIXTY-SECOND POINT OF CHARACTER.

CHARITY.

TWENTY-SIXTH DAY OUT IN THE WORLD. ROAD NO. 2.

This quality varies from "*Generosity*."

It would be an excellent plan to learn the meanings of the two words, carry these meanings through the lessons.

In the sense in which we use it "*Charity*" may have two applications:

1. Physical.
2. Emotional.

In a physical sense we apply it to contributions of money, property or value to relieve the distress of others.

In an emotional sense we apply it to the feelings and treatment which we show to those who are unfortunate.

As far as contributing to the relief of the poor, that matter is left to your conscience. If you can afford it you certainly will

broaden your nature, ennoble your heart, and add to your character by daily charitable deeds. It is better to have some system about this, so as to avoid professional beggars, many of whom are wealthy and dishonest. Nearly all street beggars belong to this class. However, the pleasure of giving even to the undeserving is very great, if we "nothing know" of it. A system of helping the poor at their homes, so that they may not be compelled to go to the public poor-house, would be very charitable.

Every person should cultivate charity. The churches are the safest medium for contributing to the poor. All church charities are commendable.

In its emotional sense charity is within the power of us all. Forgiveness is its first great trait. The intentional wrong done us is repented of. Forgive it. Do not harden yourself against this kind of charity. Your friend has fallen into disgrace. He was entirely to blame. Do not cut him. Spare his feelings and encourage him to lead a good life. Let him know that if he does right you are his friend and faithful helper. A man is convicted of crime and serves a term in the penitentiary. He comes out, and starts life anew in some other community. No one knows his past but you. Do not tell it to his neighbors and thereby disgrace him. He is entitled to a fair show; and if he is sincere he merits your help.

REQUIREMENTS.—Do unto others as you would that they should do unto you. Cultivate some commendable charity. Deal leniently with all who are unfortunate.

LOSSES.—The estimation of your value in this matter is left entirely to your discretion. The basis is 100 per cent.

LESSON SIXTY-THREE.

SIXTY-THIRD POINT OF CHARACTER.

JUSTICE.

TWENTY-SEVENTH DAY OUT IN THE WORLD. ROAD No. 3.

This may seem to conflict with charity, but it need never do so. Justice in the abstract requires the letter of the law; but when tempered with "*Charity*" is just as effectual, and serves its intended pur-

pose better. The letter of the law could not be enforced at all times with justice to the guilty party. The magistrate knows this and deals with erring humanity accordingly.

In our contact with the people of the world we have many opportunities for displaying a spirit of fairness, which are often neglected. Prejudice outweighs "*Justice*" when we deal with friends as well as enemies. When a person succeeds where we have failed something like regret at that success enters into our nature; and when our failure is accompanied by theirs we feel a sense of pleasure over it. Both these moods are due to envy, and this colors the judgment of mind, preventing exact "*Justice*."

There is a spirit of fairness due to ourselves which should prompt us to protect our own interests and those dependent upon us, when injustice will be done to no others. The man who smokes or "treats" when his family may be suffering for the small income that he thus squanders is doing them an injustice, and always himself. The woman who gives her time, attention and best thoughts to subjects that deprive her husband and family of needed affection is doing them an injustice, and always herself.

The decision of disputed matters may often rest upon us, and friendship tempts us to lean away from exact justice. Here comes a good test of character. We feel a sense of honor in the knowledge that we have cast aside all prejudice, all friendly leaning, and have dealt by each party with exact fairness. To decide against a friend for the purpose of winning public approval when we fear to be charged with bias if we decide for the friend, is only weakness.

More harm is done in the name of justice and in the execution of its mathematical laws than by a breach thereof. The point of character has two sides. One demands the dealing out of justice where good to the individual and to the public may be attained. The other requires that justice be not meted out when nothing can be gained by it. There is every possible variety of consideration that may be given this study; and we have not the space to devote to one per cent. of it all. It will be sufficient if we succeed in making clear the propositions that serve in the main to sustain the value of this trait of character.

First let us lend a hand in the meting out of justice to those who will be benefited by it, where the rights of the public demand it at the same time. We cannot cite all the typical cases, but will mention a few to show what is meant. Take any instance at ran-

dom. The systematic idleness of millions of our people renders the exercise of charity toward them a decided wrong to them and more particularly to the public. The woman who feeds the tramp at her door invites an endless succession of these professional idlers. She may feed them through fear; but even then there is injustice to herself and to the public. We secured the agreements of five hundred families to deny all traveling beggars; and, whereas they had averaged thirty-two tramp visitors a month, the number of visits fell away so that there was not an average of one a month, and 268 of the families never had a tramp after the first month of denials. This shows that tramps understand each other; and that there are no honest men among them.

In nearly all cities a great proportion of the idle classes may be found systematically dishonest. While it is true with the white Americans to some extent, it is more prevalent among the foreigners who huddle in the slums of our cities; and especially so among the negroes. They know where they can get food, fuel and clothing every winter, and much of the open season, and they do very little work except on brief occasions when in need of spending money. While at work they steal more than double the value of the wages they receive. A certain proportion of the negroes and other slum classes are industrious the year around; but they are not those who follow the organized charities for a living. It is to the latter that we refer. The tests that have been made can yet be made; and the report of one who has been active in the dispensing of charities may be taken as conclusive. If any person chooses to challenge it, let him make the same test and be silent until he knows the facts.

From this report, made by a well-known churchman whose integrity cannot be doubted, we get the following information: "I have always recommended giving with equal hand to all who are in sore distress whether one case is more meritorious than another. I have now changed my opinion to some extent, and this is my reason. I find upon investigation that there are hundreds of able-bodied men and women in our city who get their chief means of support from our charities. We have had work offered them through sources not apparently connected with us, and they have either refused to work, or have done it indifferently so as to be discharged. Many steal openly, or so as to be detected. Others work for a short time and quit. Outside of the ranks of those who are

helped by public alms are many who never feel the blessing of charity, yet who are more deserving in every way. What I wish to emphasize is the fact that a great number of those whom we help have no right to any aid at all. It would be wrong to give to them, even if we had plenty. It is most emphatically a wrong when we are compelled to deny help to the really needy. My plan this year is to find out the families of those who have worked and are now incapacitated through misfortune. Here are two cases, both arising on the same day. The driver of a street car was ill with pneumonia, caught in the exercise of his duty. His wife had been an invalid for two years. Three children were starving in the house. I called and found no fire, no fuel, no food, no help in the house. The man was sober, faithful and industrious. The help of our organization had been denied because three hours before our funds had run out. Early in the day a family of burly negroes, all in good health, had received help from us; and on being asked to do a little work at the usual wages refused to do it. The men folks that evening caroused in a saloon-grocery." Where was the justice in that management of the funds collected from the alms-givers of the city? Thought and care are necessary in the administration of good."

Then comes the question of justice in dealing with wrongdoers of the criminal and non-criminal classes. Crime is a mental disease due to the status of the individual; but there is no criminal who cannot be deterred by the fear of certain punishment. It is the hope of escape, the expectation of leniency, or the laws' chicanery that leads him on. Experience has proved in every case where justice is speedy and certain that the criminal is held in check. The peculiarity of this law of human frailty is seen in the lives and conduct of the insane, especially in milder cases. The certainty of restraint deters them. This is true of all low orders of intelligence, and of the brute creation.

Wrongdoers of the criminal status are rarely ever reclaimed. They may be reformed by the certain assurance of justice; but this is rare and exceptional. On the other hand all wrongdoers of the non-criminal classes may be saved, reformed, reclaimed and placed upon a high pedestal of morality. They do not possess the criminal disease. The distinction is a wide one, and is well recognized to-day by criminologists. Here there is no justice in punishment, degradation, disgrace and lifelong calumny. Some of the

best men and women of earth have erred and been saved. In fact a large number of ministers of the gospel have sinned and dropped into offenses that entitled them to long terms in the penitentiary; yet have come up out of the depths reclaimed. Perfect morality is not found. With us all it is simply a question of degree of sin; often stimulated by the degree of temptation.

Then there is a sort of white-livered justice that does a thing to keep its word. The father has promised to punish his boy for an offense, bad enough in itself, that sprang out of impulse; and, after the lad has shown true penitence, he is made to suffer disgrace. A promise of that kind may be broken. The Roman magistrate who put his son to death for a technical violation of a law, and in the way of example to all others was a Roman. His spirit was Neroic, not heroic. In mathematics twice two is four. In the realm of justice every offense is not the subject of punishment.

Because of the difficulty of its administration with nice discrimination, this trait of character is one of the best means of building up a strong personality that any man or woman could find. When to mete out justice, when to forgive, when to be silent, when to spare the feelings of unfortunates, when to recognize the rights of others, these are all fruitful subjects of the most earnest study. Do not forget that justice requires your due attention to home, to family and to the sacred duties of domesticity. Herein most men and women, most parents and children, fail.

REQUIREMENTS.—Form the habit of dealing justly with all mankind, including yourself, your family, your friends and the world at large. The Philadelphia lawyer who won a verdict from a defendant, and learning of its injustice, paid back the loss out of his own pocket, furnishes us an example of justice.

LOSSES.—At the final reckoning estimate your rank on the basis of 100 per cent.

LESSON SIXTY-FOUR.

SIXTY-FOURTH POINT OF CHARACTER.

CHOICE COMPANY.

TWENTY-EIGHTH AND LAST DAY OUT IN THE WORLD.

ROAD No. 4.

All things come to an end. The twenty-eight stages Out in the World are completed. We are known by the company we keep. If our friends are not what they should be, it is not necessary to deal uncharitably with them, nor to cut them; but to make them companions is quite another thing. Sin is a disease, for which the guilty party is both responsible and irresponsible. Ambition is the chief stimulous to a pure life. The person must have some hope left in the heart, or sin comes in as the consequence of recklessness. When a person does wrong, he hopes it may not be discovered. The fear of the result is a greater punishment than the result itself. Charity will do more to reform sinners than severity.

The most despised criminal on earth, in all his wretchedness, is an object of pity, and *Charity* should temper *Justice*, always remembering that some *Justice* is due the community. No perfectly well or sane person can commit murder. It is an impossibility.

Having due regard to the limitations just stated, it is a duty you owe yourself to select choice company. To associate with unworthy persons is to encourage them in their errors. There are six classes of people for you to deal with in a social sense:

1. Acquaintances.
2. Friendly acquaintances.
3. Friends.
4. Intimate friends.
5. Companions.
6. Allies.

These divisions explain themselves.

Classes five and six should always include persons above reproach. They are supposed to be of the same sex as yourself. An *Ally* may be of either sex, but always of the highest moral purity.

It is to your advantage in the great battle of life to have as many *Allies* as possible, and thereby be in as many Chains of Influence. See the 96th Point of Character of that title.

REQUIREMENTS.—Sign the following pledge in this book. All pledges should be signed in ink, whether so stated or not:

PLEDGE No. 15.

I solemnly promise that I will not entirely cut any person for any cause; but will deal charitably with all mankind, with perfect Justice to them and to myself. I also solemnly promise that I will protect my good name by keeping good company; that I will not permit myself to associate intimately with a person who uses slang, flirts, is immoral, or coarse in language or conduct.

.....

LOSSES.—At the final reckoning estimate your rank on the basis of 100 per cent.

LESSON SIXTY-FIVE.

SIXTY-FIFTH POINT OF CHARACTER.

REVENGE.

FIRST NIGHT DOWN IN THE DEPTHS. ROAD No. 1.

The confinement of the Workshops was relieved by the stages Out in the World. Having for twenty-eight stages been in contact with the world, and learned by experience the defects in our natures, we are now compelled to pass many dark Nights Down in the Depths. It will be seen on examination of the various phases of our character-growth that the Days Spent in the Workshops dealt with ourselves in a preparatory sense; that the Days Out in the World dealt with our association with people in every walk of life; and now we are still continuing in the World, but in its Darkness. The stages ahead of us affect the darker places of our nature. But until we have gone into the Depths and emerged from their gloom to the glory of the heights we can never know what true character

is. The darker points belong to character, but they are negative traits, and instead of being acquired should be dropped.

Commit to memory and recite aloud with the *Morning Quotations*, every fourth day, the following stages already traveled:

ROAD NO. 1.

Leading to the North Gate of the Citadel.

STAGES IN THE WORKSHOP. ROAD NO. 1.

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|-------------------------|-----------------------------|------------------------|
| 1. <i>Self-Effort.</i> | 4. <i>Health of Body.</i> | 7. <i>Automatics.</i> |
| 2. <i>Right-Rising.</i> | 5. <i>Health of Nerves.</i> | 8. <i>Cleanliness.</i> |
| 3. <i>Irritability.</i> | 6. <i>Exercise.</i> | 9. <i>Memory.</i> |

STAGES OUT IN THE WORLD. ROAD NO. 1.

- | | | |
|---------------------------|----------------------------|------------------------|
| 10. <i>Attention.</i> | 13. <i>Hasty Promises.</i> | 15. <i>Adaptation.</i> |
| 11. <i>Influence.</i> | 14. <i>Directness.</i> | 16. <i>Excitement.</i> |
| 12. <i>Secretiveness.</i> | | |

The day wanes. Night is coming over the world, and at the same time the road has just reached the edge of the thicket which soon blends into the dense forest. Descending by the tortuous path we are lost. The sky is clear and a single star guides us to our destination. It shines over the White Citadel of Character.

The Cardinal Point which will be found in letters of gold over the North Gate, affects the entire road leading to it. It will be seen by examination that each of the four Roads carries us over a separate phase of character.

There are twenty Negative Points of Character which must be eradicated from our nature. The first is Revenge. We all know what that is. There are times in the lives of all when some enemy, real or imagined, has awakened this feeling in our hearts. It is not prompted by Justice, for that deals fairly between the parties. If our feelings have been hurt, our pride lowered, or some vice exposed, we desire to make the causer of this suffer as much as we have suffered.

Among humanity this evil spirit is most in evidence. It is most easily stimulated, created even out of a sweet and perfect calm of good nature, and acts with greater promptness in effecting its end. Only among the very fairest of our race is it seemingly

held in check; and, from that plane down to the lowest ranks of vice and ignorance, it runs an increasing gamut of force until it is the paramount faculty of the meaner classes. The best-tempered man or woman of to-day may be the most vindictive of to-morrow. It is hard to explain the prevalence and ease of arousing of this malign influence. Few lives are free from it.

There are two phases to this trait of character that may be held up to comparison. In one we see the spirit of revenge strong in proportion as the individual is of mean or ignorant nature. The nobler men and women are less inclined to be vindictive. Then in the other phase we note the peculiar fact that there is a reckless refusal to forgive among the sentimental or high-spirited classes.

The desire for revenge completely upsets the judgment, and the reasoning powers are held in abeyance as much as if there were a vacuity of mind as far as relations pertaining to this particular matter were concerned. Thus a business man is involved with another business man in a transaction of the highest importance; the latter has uttered to a mutual friend some word of criticism of which there is no doubt; it was wrong to commit the error; but this man now hunts him down for revenge, and actually sacrifices valuable interests in order to vindicate himself; all after the offender has offered ample apology. This folly has occurred numberless times.

Lasting moods of revenge exist most frequently where there is blood relationship. Brothers and sisters after marriage are led, through the influence of estranged conditions, to set up family feuds that cease only in the hush of the grave. The accuracy of this statement was once challenged by a man who thought he knew the ways of the world; and, to convince him of his lack of real knowledge, an investigator took him to a strange town drawn by lot, where the two were to spend time enough to learn what facts they could. In ten days they ascertained that a wealthy widow and her family were not on speaking terms with her brother's family, residing near by; that a married woman and her family of social prominence were likewise cool to all her sisters' families; that two brothers were not on speaking terms; that a married woman had died and been buried with no relative present, excepting a brother, although two sisters lived in the same town; and so on until thirty-seven families were found to be estranged; and the only causes ascertainable were those founded in a spirit of revenge.

Cases of the kind exist everywhere; and the causes, although not easily learned, are too often of the most shallow substance. You know of such, and it may be that this evil-eyed fiend has already invaded some of your family ties or their branches. Revenge is a desire to retaliate. It may have "good reason" for its existence if reckoned in the coin of malice, or it may be purely criminal. A church member who talked and laughed during services was pleasantly cautioned by the pastor; she took the reproof to heart, never came again, began to hunt for some means of retaliation and relentlessly followed the clergyman with scandal for years; until, on her death-bed, she confessed the facts.

The trait is a common one. You will find it almost every day in your heart. Some fancied slight, some ill-natured remark, some mean act from another human being will give rise to this desire. In many cases punishment is merited. Revenge seeks to add interest to the punishment. *The baser our nature the deeper the desire for Revenge.* If Justice has exposed our vices we hate it fully as much as we would a malicious enemy. There is but one way to eradicate this evil, and that is by the Daily Account. This is explained in the following pledge:

PLEDGE No. 16.

DAILY ACCOUNT.

I solemnly promise myself that I will take a daily account of the Twenty Negative Points of Character, and estimate at the close of each day the percentage of freedom in my nature from each of them; that I will commence with *Revenge* as the first, which will be reached about the 65th day after beginning this course of training; that in estimating my percentage of freedom from this vice I will look through my entire day's existence; think of my enemies, if any I have; think of my probable attempts to avenge any ill they may have done me; and if during that entire day I have been free from any desire to seek Revenge, I will mark my percentage 100; but if Revenge has been present in my nature all day long, I will mark my percentage 0; and on this basis I will indicate as nearly as I can judge the true proportion between these two extremes. On the next day I will add the consideration of "*Stratagem*" to this daily account; on the third day I will add "*Fads*," and

so on until all twenty of the Negative Points of Character are in the Daily Account; and this shall continue for one hundred consecutive days from the time the twenty are under consideration. And I further promise to make every effort in my daily life during these 119 days to eradicate all of these evils from my nature; to think of them as undesirable and injurious to character; to keep them prominently in mind, by committing them to memory, and recalling them on the close of each day; and continue to hate them as long as I live. The foregoing pledge shall be kept to the best of my ability.

.....

The Losses of Negative Points of Character are to be desired. Their percentage is provided for in the pledge, which must be signed in ink in this book. Write the words Daily Account at the top of the blank pages opposite each lesson in the Depths, and follow the requirements of Pledge No. 16 exactly. The time of the 119 days cannot be shortened.

LESSON SIXTY-SIX.

SIXTY-SIXTH POINT OF CHARACTER.

STRATAGEM.

SECOND NIGHT DOWN IN THE DEPTHS. ROAD No. 2.

Commit to memory and recite aloud with the *Morning Quotations*, every fourth day, the following stages already traveled on:

ROAD No. 2.

Leading to the East Gate of the Citadel.

STAGES IN THE WORKSHOP. ROAD No. 2.

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|-----------------------|------------------------------|-----------------------|
| 1. <i>Absorption.</i> | 4. <i>Music and Flowers.</i> | 7. <i>Biography.</i> |
| 2. <i>Nature.</i> | 5. <i>Home.</i> | 8. <i>Nobility.</i> |
| 3. <i>Kind Voice.</i> | 6. <i>Literature.</i> | 9. <i>Conscience.</i> |

STAGES OUT IN THE WORLD. ROAD No. 2.

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|----------------------------|-------------------------------|-----------------------|
| 10. <i>Ease of Manner.</i> | 13. <i>Anonymous Attacks.</i> | 15. <i>Etiquette.</i> |
| 11. <i>Sociability.</i> | 14. <i>Generosity.</i> | 16. <i>Charity.</i> |
| 12. <i>Comparison.</i> | | |

While some of the foregoing appear to be negative in their nature they are not so *per se* at all times, as those In the Depths are.

"*Stratagem*" is the point which we must next remove from our life. It is boasted of by some as a valuable business talent, especially by those who have been long in mercantile pursuits. A young man buys a horse for fifty dollars and by stratagem sells it for one hundred. No deceit was practiced. The sale would stand in law. He boasts of the profit and the particular process of skill whereby he won his victory. He has lost two parts of his character. Boasting is always evidence of a small soul, and stratagem gives the face a foxy, sharp look. It is doubtful if even a temporary advantage can be obtained from the use of this two-edged weapon; and very few strategists ever win good names in life; and then only by reform. People read faces by instinct. They shrink from the face of a sly, foxy man or woman. In order to be free from this fault it is not necessary to hurt your own interests by foolish dealing. No stronger character lived than Gladstone. He was honest, simple and powerful. He knew how to protect his own interests, his name, his property, his pride, by direct strokes of policy, by tact; but he never stooped to strategy.

Of course this trait of character may run into dishonesty, and it is often on the line; but there is a cunning course of conduct which is less than dishonesty, and far from the strong defensive policy of good judgment, which should be abandoned. Some people call it trickiness. In times of war and in any combat where life is at stake, if our own opponent presses us to necessity, any means of warfare is justifiable. But these lessons are written not for war, but peace; in the hope that the adoption of these principles will make war a thing of the past.

The LOSSES are to be estimated as Victories, in accordance with Pledge 16, which see.

LESSON SIXTY-SEVEN.

SIXTY-SEVENTH POINT OF CHARACTER.

FADS.

THIRD NIGHT DOWN IN THE DEPTHS. ROAD No. 3.

Commit to memory and recite aloud with the *Morning Quotations*, every fourth day, the following stages already traveled on:

ROAD No. 3.

Leading to the South Gate of the Citadel.

STAGES IN THE WORKSHOP. ROAD No. 3.

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|------------------------|-----------------------|---------------------------|
| 1. <i>Seriousness.</i> | 4. <i>Sympathy.</i> | 7. <i>Execution.</i> |
| 2. <i>Decision.</i> | 5. <i>Honesty.</i> | 8. <i>Completion.</i> |
| 3. <i>Retirement.</i> | 6. <i>Simplicity.</i> | 9. <i>Code of Morals.</i> |

STAGES OUT IN THE WORLD. ROAD No. 3.

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|-----------------------|------------------------|--------------------------|
| 10. <i>Ally.</i> | 13. <i>Promptness.</i> | 15. <i>Thoroughness.</i> |
| 11. <i>Sincerity.</i> | 14. <i>Moments.</i> | 16. <i>Justice.</i> |
| 12. <i>Details.</i> | | |

The emptiness of some phases of society life makes itself evident in the adoption of silly notions, which are assumed merely to attract attention. The small boy becomes father of the man in this respect when he apes some person or thing, or makes grimaces, or runs past you with a jump, or squeal, to attract your attention. A "*Fad*" serves no other purpose. If there were no people to see you and comment upon the notion you would never adopt it. Society and sociability are two different things. One makes caste and the other levels it. The refining influence of aristocratic society is a blessing to mankind. Were it not for this, the drift of life would be toward coarseness and common animalism. Etiquette in its best—that is when founded on common sense—is another blessing. We should all make ourselves worthy of the highest rank in Society, not for our wealth or ancestry, but for our refinement and perfect qualities. But when we accomplish all we desire in this

regard we must fight against that silly exuberance of unemployed time combined with mental weakness—"Fads." They bring good society into disrepute, and make it hateful to the most refined people. Of course they are harmless; but imagine Gladstone or Washington or any noble character stooping to "Fads." They have always existed, under other names. The attempt to reform society is a futile effort, and must always result in failure; but you can reform one member of it—yourself—and no one will think less of you for it. You will draw from all others that priceless jewel, *Respect*.

The refusal to indulge in "Fads" will not subject you to criticism or even notice, for there are many noble men and women who occupy the highest social rank, who would refuse to stoop to this bit of foolishness. Dudes and dudesses should have the exclusive monopoly of "Fads."

LESSON SIXTY-EIGHT.

SIXTY-EIGHTH POINT OF CHARACTER.

ENVY.

FOURTH NIGHT DOWN IN THE DEPTHS. ROAD No. 4.

Commit to memory, and recite aloud with the *Morning Quotations*, every fourth day, the following stages already traveled on:

ROAD No. 4.

Leading to the West Gate of the Citadel.

STAGES IN THE WORKSHOP. ROAD No. 4.

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|-----------------------------------|----------------------------|-----------------------|
| 1. <i>Ambition.</i> | 4. <i>Tact.</i> | 7. <i>Respect.</i> |
| 2. <i>Conquer Failure.</i> | 5. <i>Superstition.</i> | 8. <i>Sabbath.</i> |
| 3. <i>Examine Discouragement.</i> | 6. <i>Thought-Control.</i> | 9. <i>Newspapers.</i> |

STAGES OUT IN THE WORLD. ROAD No. 4.

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|--------------------------------------|--|
| 10. <i>Turning Gossipy Subjects.</i> | 14. <i>Inspire Ambition in Others.</i> |
| 11. <i>Gossip.</i> | 15. <i>Inspire Nobility in Children.</i> |
| 12. <i>Criticism.</i> | 16. <i>Choice Company.</i> |
| 13. <i>Credulity.</i> | |

Before taking "*Envy*" into your Daily Account it is well to look at its definition in the dictionary. "*Envy*" is often misapplied in a flattering way; as "I envy you your beauty," where no fault exists in the heart.

A fallen woman once confessed her sin and asserted that the richness of her neighbor's dresses led her to hope for some equally as good. Her husband had an income of two thousand dollars a year, on which he was able to dress her very well indeed; but the neighbor on the right was the wife of a merchant who made five times as much money, and the neighbor on the left was still more fortunate. This woman was beautiful and envied her neighbors their more elegant dresses. She yielded and fell.

A young man whose character was exemplary, entered a bank as messenger, at three dollars per week, and by industry rose to be cashier. He loved good horses, and was happy, until a gentleman moved into his neighborhood who had a horse of unusual speed. The cashier envied him, and as his salary was consumed in the support of his family he resorted to speculation in order to obtain the means to buy a faster horse. He is now in Canada, a fugitive from the law, while his wife and children are scattered in misery and want. "*Envy*" is the cause of the downfall of more men and women than any other single vice. It should be crushed out of the heart as soon as its first impulses are felt. *Ambition* is always noble when free from *Envy*, for it leads us to win on our merits; while *Envy* tempts us to win by sin, for its origin is in sin.

Every good and noble attainment in the character of another should inspire in us an ambition to equal it in ourselves; and when we have it we are glad that others are equally as blessed. But *Envy*, like *Revenge*, seeks to outdo some neighbor or rival, who irritated us when we could not equal him, and whom we now wish to humiliate by outdoing.

Keep your Daily Accounts, and crush this vice out of your heart.

LESSON SIXTY-NINE.

SIXTY-NINTH POINT OF CHARACTER.

LOW HUMOR.

FIFTH NIGHT DOWN IN THE DEPTHS. ROAD No. 1.

We are back to Road No. 1.

The human species is only one of all the animal kingdom that is given risible muscles, and is the only one capable of laughing, of enjoying a joke, of appreciating a witticism, or reveling in a comical situation. Other animals play and frolic, but there is no evidence to show that they exchange stories calculated to provoke mirth.

A certain public entertainer who has been regarded as refined was engaged to amuse a party by anecdotes and impersonations. He wrote to his would-be employer: "I have a large fund of new stories, and wish to know if the party is to be a 'stag' gathering, or will ladies be present. You are aware that some stories will not do if ladies are to be there." The gentleman handed the letter to his wife. They both agreed upon the following reply: "After consultation it is necessary to cancel your engagement. We cannot bear the thought that we have in our employ, under our roof, a person whose refinement is not genuine." The rebuke was merited.

Very few gatherings of the male persuasion are free from this taint of low humor. Ask any man who is willing to confess the truth, and the answer is sure to corroborate our statement. Club rooms abound in tobacco, liquor, wines, beer, cards and indecent stories. We put the matter fairly before a hundred men of as many different clubs of males in various cities: "We are gathering facts for a certain work, and wish to be accurate in what we say, and we promise not to mention you or your club in any way, but will return your letter at once." The men addressed were our patrons, knew our purpose and responded in the right spirit.

It is true that some of the wittiest of jokes are found in the low humor of indecent stories; but as they rarely reach the ears of the pure, they can remain in obliquy without disturbing the pleasure of the world. The source of a thing is always capable of its

parentage. The assertion has been made that every filthy joke was born in a house of ill-repute. The only legitimate offspring of that resort. Men get the vile stuff there and carry it to the club rooms; other men take it to their wives; and thus it may travel the circuit of both sexes.

In a clean mind, regardless of the moral condition of the heart, there is no place for low humor. There should be but one guide for the individual, and it is this: Whatever can be said by a man in the presence of women whose respect is valued, should be the standard for a man among other men; and no woman should degrade herself in the company of other women by stories of low humor that a gentleman would refuse to tell to the same woman. Here is a lady with two young daughters; she has a lady friend who persists in peddling filthy stories among her acquaintances of the same sex; the mother, to save her girls, is compelled to cut the friendship, and rightly, too. A father has been in the habit of taking his son to a certain meeting once a week, where men only were present; but as the boy got to the understanding age the father decided that he must either leave him at home or remain away himself. His choice was the better one, for he devoted the evenings to other engagements where he could take the lad without a blush of shame.

In nearly every brain, male or female, there is a filth center, and out of its source, down through the dirty avenues of the head to the vile channels of the mouth, comes the stream of mud tainting every good thought that flows continuously to it. In some individuals, we are glad to say, it is a thin and almost harmless stream. But it is there. A lofty character will neither tell nor listen to a bit of low humor. The fact that the tendency of the modern stage is to the encouragement of this low trait, in the hope of drawing audiences, shows the widespread existence of it, and proves the necessity of cultivating a higher standard of refinement.

As the present subject is too important to dispose of in the usual way, we append the following pledge, to be signed in ink:

PLEDGE No. 17.

"In addition to the requirements of Pledge 16, I further promise solemnly to abstain from all stories of an unrefined or coarse nature, or such as would be improper to repeat in the presence of a party of ladies and gentlemen; and I pledge my honor that I will

not permit any person living to relate any such story, anecdote or remark in my presence, no matter what may be the consequences."

.....

TRIUMPH.—Whenever you are compelled to rebuke a person, or to withdraw, in order to avoid the hearing of such a story, record a triumph of *ten marks*.

LESSON SEVENTY.

SEVENTIETH POINT OF CHARACTER.

PRACTICAL JOKING.

SIXTH NIGHT DOWN IN THE DEPTHS. ROAD NO. 2.

This is pleasant. It adds spice to life; makes our friends merry and creates enmities. No matter how earnestly your friend may protest that he does not care, he does, nevertheless. His sense of friendliness prompts him to wish not to care, but he is human. A feeling of distrust will widen your future relations. A practical joke humiliates somebody. The others laugh heartily, but if they are true gentlemen they will laugh sadly at the same time. *You* alone feel the utmost enjoyment, and you boast vividly over it. The habit of playing practical jokes has led to serious consequences; and its immunity in one case makes it easier to be serious in another. Often we do not know with whom we are dealing. The chagrin of humiliation tempts a hot-tempered man to kill; while some women have been ostracised by the ladies whom they have thus insulted. The victim more often suffers the most. A girl played ghost to frighten her brother; he is in an asylum, where he has now been for twenty years, hopelessly insane. She has never had a happy day since. A boy played burglar to frighten his parents. He is in his grave; his father, who shot him, died of a broken heart. Even where death does not follow fright, the consequences to the nervous system can hardly be appreciated, until we follow out the lives of nearly all of the victims.

No practical joke is harmless. It is ghastly fun. Good humor, sweet pleasantries, and loving surprises, are far removed from the

mildest practical joke. The latter makes persons unhappy at the expense of a victim. The former makes the victim happy at our own expense.

Men there are who take advantage of innocent children to play their jokes. Such a joker would make a cripple walk around a block to go half a square, or would twist a cat's tail to watch its facial expression. Many persons think it excusable to devote their pranks to helpless animals. From childhood up to full maturity, some people make merry at the expense of cats, dogs, insects, and other forms of creation. These kinds of fun all come under one and the same category.

If you carefully suppress your joking propensities in dealing with your acquaintances, you will rarely ever fall to the more debasing form. No person of noble character will ever play a joke upon any being.

The Daily Account is increasing each lesson as we are progressing through the Depths. Remember Pledge 16.

LESSON SEVENTY-ONE.

SEVENTY-FIRST POINT OF CHARACTER.

FLIPPANCY.

SEVENTH NIGHT DOWN IN THE DEPTHS. ROAD No. 3.

Fads belong to unfertile minds in society and to all persons out of society who try to ape the most marked features of those who are in.

"*Flippancy*" is the mental stamp of all persons who lack fertility of thought. Infants who have it are called "precocious." When grown to childhood they are termed "smart." Next, in boyhood and girlhood, they are "silly;" and when they reach the age of eighteen are called "flippant." In the serious years of life "flippancy" falls flat indeed. It jars upon the sensitiveness of ordinary people, and is disgusting even to its own adherents.

A flippant person jokes on all small occasions. He has learned that a fool may pass for a wise man by his silence; and accordingly on important occasions when he realizes his pigmy stature, he

keeps quiet. A man who is compelled to keep quiet in order to pass for a person of ordinary intelligence is an average illustration of a flippant man. People resort to this accomplishment for two reasons:

1. Lack of mental development.
2. Desiring to amuse or "appear funny."

Their only attainment in the line of sociability is their flow of senseless remarks, made to hear the sound of their own voices, under the impression that it is a fascinating diversion. To-day we heard the summer boarders at a mountain hotel discuss a funeral which they had attended. One said it was a very successful funeral; another it was quite a treat; another it was a change from the monotony of the week; another, "Miss H—— sang 'Rock of Ages' beautifully." "Yes, as beautifully as she sang 'And She Winked the Other Eye.'" "It was a pity the poor dead man could not hear it." Perhaps we may be blamed for being in such company, but the people who indulged in these remarks were representatives of the better social classes. It is so easy to drop to flippancy when the audience seems willing to hear it. But a grand character will make its presence felt at such a time, and how quickly one rises in the estimation of everybody when self-respect asserts itself against such humor.

Do not make any empty remarks, no matter where or when. If you have a good story to tell, or possess true wit, so much the better. A happy disposition is an accomplishment; so is fertility of mind. The two combined balance each other and add to the charm of good conversation. Never turn a serious conversation into a joke. Never make light of an earnest person. Never notice an error, a slip of the tongue, or an accident. If you cannot be funny without being flippant, be serious. Humming snatches of cheap tunes, ejaculating words that have no meaning, making sounds, turning serious remarks into puns or jokes, speaking empty nothings, aping some half-witted ideal—all these, and more, fill up the commonplace lives of a vast majority of humanity. Stop it.

LESSON SEVENTY-TWO.

SEVENTY-SECOND POINT OF CHARACTER.

SULKINESS.

EIGHTH NIGHT DOWN IN THE DEPTHS. ROAD No. 4.

Where this mood comes from is a problem. It appears in children whose parents are not inclined to it, and often is not seen where parents are famous for it. A sulky person is mentally diseased. The quality of our three great natures, the mental, physical and emotional, appearing in their doubles, form an intricate study. The mind is never purely mental. Its union with the physical or emotional gives results entirely dependent on the proportions employed. Thus where the emotional mental has an overproportion of the emotional the brain runs to diseased extremes. Were it not for some balance in our minds and hearts we would fail in life's great ends. For every excessive moment of joy you see in the open life of a person, you may depend on it, there is a balance of depression. This balance is not always, nor often, exact, nor is it true that a person who is generally very pleasant has the opposite. This denotes the temperament. Excessively happy people are gloomy in their retirement. Excessively gloomy people are happy in their retirement. The prevailing temperament prevents an exact balance. Sulkiness is a species of mental disease, not often cured, but easily made better by proper treatment. That a sulky person can abate a large proportion of the nuisance has been repeatedly proved by the following experiment: Obtain his or her consent to write down on a little tablet the words, "I am hurt or slighted by some remark or neglect which has just been made. I think if I sulk a little, or keep very quiet, somebody will wonder at it, and I will attract attention. It will cause people to coax me, to make of me, to pet me. I will be a baby. Will it pay?" The person who sulks should have these words printed on a card, to be taken out and looked at when the disease gives warning of its approach.

A charming young lady came into a family to spend the winter. In a few days she became silent, except to exchange commonplace remarks. Her silence was dignified, stately and refined. In

four weeks and two days somebody by an excess of coaxing found out that she had become offended (but declared that "she was too much of a lady to show it") "by the offer of the smallest pear at the table."

Causes that appear ludicrous at a distance are serious precipitators of sulkiness. The person, man or woman, who sulks is always a nuisance. If they are coaxed it is not for love of them, but to restore the pleasure of the occasion. The cure is in the double method:

1. Use the card referred to.

2. Do not allow any person present take notice of the sulker. As attention is what the sulky party is after, total neglect is a quick way of curing it.

LESSON SEVENTY-THREE.

SEVENTY-THIRD POINT OF CHARACTER.

EXCESSES.

NINTH NIGHT DOWN IN THE DEPTHS. ROAD No. 1.

Still in the Depths, and far down into the Valley. It is midnight's approach.

"Excesses" apply to every kind of thing, good or bad. To use a good thing immoderately is objectionable and to use a bad thing thus is ruinous. We touch all humanity in this the antipodes of nobility. The very impulses that make existence possible, flow out at the weakest parts of our nature. The person who is easily temperate in all things is great in none. The deadest timber in humanity is that which cannot grow and cannot die. To rise out of this moderate state to any of earth's achievements it is necessary to meet on the arena of the soul some human passion and battle with it then and there. We may be defeated or we may win. In any case victory makes the foe weaker, and defeat is disastrous; but the battle is never ended until one or the other is annihilated. To possess the great passions is a splendid evidence of our future possibilities; to conquer them is greatness. They and the battles they give us furnish magnificent warfare in the grand battlefield of the soul.

It is hardly necessary to enumerate these excesses. You know yours; you have two. They are not the same two of your neighbor. All persons of a strong impulse have two excesses. You need not inform us of them, unless it would be a relief. You need not inform your *Ally* of them unless sympathy and counsel are wanted, in which case your *Ally* is bound to help you by the sacred vows of friendship. Select your two excesses, write them down on the opposite page of this book, sign the pledge which is given in the present lesson, and live up to all the One Hundred Points of Character. If anything earthly will help you to fight down these excesses, and rise superior to the storms that rage in the depths of the heart, it is the "School of Character."

PLEDGE No. 18.

"I solemnly promise myself to keep a daily record by marks and signs of my failings, if any, in the struggle to overcome excesses; to never erase the record; and I furthermore promise to make every effort in my power to overcome these excesses, and not to cease my efforts by reason of discouragement or failure.

.....

TRIUMPHS.—Wherever the battle has been unusually hard and you have won, record a triumph of *five marks*.

LESSON SEVENTY-FOUR.

SEVENTY-FOURTH POINT OF CHARACTER.

SARCASM.

TENTH NIGHT DOWN IN THE DEPTHS. ROAD No. 2.

Sarcasm is always evidence of some brilliant mental encounters in the past with foes worthy of your steel. It may be a necessity at times, but is generally reactionary. It would be difficult to find an instance where it ever did the person using it any real good. Sharp rebuke, severity of tongue, or the skilful exposure of the weakness of an adversary are legitimate weapons in certain kinds of warfare. They are as far above sarcasm as honesty is above stratagem. They are manly, straightforward and win the respect

of friend and foe. Sarcasm is mean. It turns the worthy thought into the unworthy. It ridicules a good trait, and treads on the holy ground of the heart to put a thorn in a flower where Nature never intended it to grow. It is sharp, and therefore stings. Sarcasm never convinces. It is pyrotechnical and brilliant at times, but lights up the bad without disclosing the good. It would be worth while to examine the history of a sarcastic individual. If this happens to be a woman, she is acid and sweet, with the former quality subdued but active in the underflow—a female porcupine whom those who know avoid, and all others meet but once. There is as much glory in possessing sarcasm as the hedge hog might show in a coat of pointed quills which the victim carries away in his skin as reminders of his opponent's smartness. If the sarcastic person is a man, he is generally left to himself, except by an occasional opponent who hears of him and comes his way to match skill. It is then the battle of two porcupines. In oratory it is considered a necessary weapon, but a temporary triumph achieved by the use of sarcasm brings after-results that are never entirely overcome. The history of sarcastic orators proves this. Our own statesmen are sooner or later overwhelmed by the enmities which they create in this way.

It is not only of no advantage to Character, but is a positive injury to noble growth. It is ungenerous, unkind and impolitic. The temptation to give evidence of our smartness causes us to use this dagger. You must suppress it. To prevent its use from becoming common with others, it is only necessary to show your disapproval of it. Never answer a sarcastic person with sarcasm.

LESSON SEVENTY-FIVE.

SEVENTY-FIFTH POINT OF CHARACTER.

THREATENING.

ELEVENTH NIGHT DOWN IN THE DEPTHS. ROAD No. 3.

It is proper to warn another of impending danger, or the certainty of punishment. This is not threatening. While the word may be somewhat large for all the cases which are included in it, it nevertheless covers the entire ground. The habit is very prevalent, more so than one would believe until he comes to examine it.

It is acquired in early childhood from parents who are constantly threatening the child with some punishment which does not arrive, thereby defeating the expectation of the offspring. This mode of controlling an unruly heir is a prey upon itself, and quickly becomes useless. So an attempt to bribe the child is in the same line of principle. Even in dealing with so small a class of people as children the parent who threatens loses character. It would be much better to either not to make the threat or else fulfill it, and never make it without the full intention of fulfilling it. If a warning is more effectual it would be an easy matter to say, "John Henry, remember what you got the other day for disobeying me." But if parents had true character and the magnetism which every parent should possess, it would never be necessary to strike a child.

As we grow old we carry into our larger life the habit of threatening others, on slight provocations it may be; or often in malice and revenge. Such threats are rarely, if ever, carried into action; and the lie is then stamped upon them. "A barking dog never bites." A threatening person is generally harmless, unless taunted with the dog analogy; in which case he becomes reckless. Revenge rankles deeply in base minds, from which emanate the direst threats, either of physical harm or public exposure. Financial gain prompts a class of persons known as blackmailers, who live on their wits, to extort money or advantage under threat of exposure of some kind. America is infested with an army of men and women who are living on money extorted by threats of this kind. A blackmailer should be turned over to the police. The exposure is less harmful than the fear.

Never stoop to threaten a human being. It is beneath a pure heart and a noble mind.

LESSON SEVENTY-SIX.

SEVENTY-SIXTH POINT OF CHARACTER.

OBSTINACY.

TWELFTH NIGHT DOWN IN THE DEPTHS. ROAD No. 4.

Obstinacy may be akin to *Sulkiness*, but if so, is but a distant relative. A sulky person is obstinate in a negative sense. He retires, or holds silence, or pouts. An obstinate man persists in doing or not doing something where reason does not guide him. A *firm*

man has come to his position by means of his reasoning faculties. An obstinate man holds his because he thinks somebody does not want him to maintain it.

This trait of character is, therefore, distinct.

It is born in everybody. Its evil lies in the fact that it is illogical, and fully as apt to be wrong as right. As it proceeds from a weak function of the brain, backed by a preponderance of the physical nature at the expense of the emotional, its indulgence is harmful to character.

An obstinate person is shut against conviction from without and conviction from within. It is the end of argument, solicitation and warning. The senses are closed, not to be opened again until something happens to distract his attention.

An obstinate person generally carries his point. He says he will not, and he does not. He has achieved an empty victory, and with obstinate pride wears the face of a victor. People have not learned to like him. They do not wish his friendship. His services are not sought after. His advice is worthless, for the habit of obstinacy cuts off the reasoning process of the mind. When pleasure or profit, social success or business enterprise are desired, he is left out; unless some kind persons, taking pity on the wife or relatives of such person, are compelled to invite him.

Of course, it cannot be pretended that obstinacy is beneficial or even harmless to character. It is in every way injurious. It is manly and womanly to acknowledge your error, if you are in the wrong; and the more frankly you do this the nobler is your nature. If you are defied to do or not to do a thing, remember that this is an appeal to you made for a special purpose. Do not blindly take a stand either way.

Many persons dislike to yield a point to another. What better, what more polite, gallant and refined than your graciousness when *Justice* is not absurd? It is a privilege to yield or give in to one whom you ought to love. The surest way for a wife to win the devotion of her husband is to yield to his every wish, reasonable and unreasonable, until he feels the responsibility of the charge placed in his hands. A husband can safely yield to a wife whom he respects. If either party is apt to make mistakes, these errors become guide-posts to a safer future, and thus serve their purpose.

Do not be obstinate. Be firm as a rock when it is right. Yield freely when you are in the wrong.

LESSON SEVENTY-SEVEN.

SEVENTY-SEVENTH POINT OF CHARACTER.

PROFANITY.

THIRTEENTH NIGHT DOWN IN THE DEPTHS. ROAD No. 1.

It is probable that *Profanity* is made a crime in every civilized country on earth. If a few cases could be brought into the courts to let the public know that there is a law prohibiting profanity, it would have a wholesome effect upon the line of men, from fifteen to fifty, who occupy the sidewalk and swear by the hour. The habit of swearing, as the word is popularly used, grows rapidly. It is always caught from some person. No one ever originates a complete oath. In moments of extreme anger there is nothing wicked enough to be said. The man who pounds his thumb hates his Creator for a few seconds. The purpose is to give vent to that utterance which will cast blame in the most telling manner; and, therefore, from the pit at the lowest depths of our nature we cry out against the holiest, purest, whitest of all the Universe—God and His Affinities. The first oath hurts us, if we acquire it after the dawn of reason; but if it was instilled into our infancy and early youth, we rarely know its true meaning. When once it becomes easy to indulge in Profanity the habit grows to its full power, so that there is no oath, however terrible, which we do not dare to utter.

Some persons defend it, on the ground of disbelief in God. The defense is untenable. An infidel's God is the author of his existence; and his Christ is the inspirer of that yearning which every human heart possesses; and it is against these divinities that all blasphemy is directed.

It is not only illegal, but would not be tolerated in the presence of ladies; nor would a gentleman, true to the instincts of his nature, permit it.

To cure it the work must begin in the moments of soliloquy; for it is at such times that all people do their heaviest swearing. A little thing goes wrong; you ejaculate. Thus is the habit formed. You are required by the terms of this lesson to desist from all ejaculations of whatever nature.

To say "damn" is not blasphemy; but as it is used as the central word for all blasphemy, without which the vocabulary of the swearer would fail of its richest power; and as no lady would tolerate its use, it is classified as a "swear word."

Our requirement is that you must desist from all ejaculations made in moments of anger, irritability or impatience; and in rendering your Daily Account you must mark yourself accordingly.

An experience with flies in the summer time will serve as a battleground for testing your strength of character in this direction.

LESSON SEVENTY-EIGHT.

SEVENTY-EIGHTH POINT OF CHARACTER.

SLANG.

FOURTEENTH NIGHT DOWN IN THE DEPTHS. ROAD NO. 2.

"*Slang*" exists in song and phrase. It is the sister of flippancy, and was never so prevalent as at this moment. Its increase seems to be in the ratio of the speed of a falling body, or the value of diamonds. There have been "Anti-Slang Societies," originating in California, but the lack of daily training and the vigor of that climate, together with the omission of the traits of Character which should accompany this, resulted in the lapse of those societies.

Character cannot grow in a one-sided way, and no one Point can be established at the exclusion of others. The structure should rise simultaneously in all its parts.

This is an age of slang. The meanings of words are so lost or changed that an innocent person can hardly feel safe in speaking aloud. Refined and cultured people at first feel the shock of this word-abuse; then tolerate it, and fall into the error themselves. Nothing but a united effort to check this perversion of an already weakened language can remedy the fault. By an examination of the English, as compared with other languages, it will be found that the slang of the latter is far less than that of ours, and its effect upon the dictionary still less; while in America the standard authorities are constantly bending to reflect the new meanings put upon words by the use of slang. We, who hope that the English

language may one day become the universal language of the world, are making it a language impossible to learn.

But slang is wrong *per se*. It represents in its origin a lack of mental fertility, and therefore is often pure flippancy. The man on the stage of a variety theatre before a coarse and beer-soaked audience, who sets in motion a series of cheap phrases, is making the dictionary of the future. "In the Soup" to him is the equivalent of words that his limited vocabulary does not contain. But the great dailies of New York perpetuate the slang by using it in their choicest Editorials. The complete gentleman even then never uses it; and the lady could not. There can be no such a thing as perfect refinement in one who uses slang. A young lady who defended the use of innocent slang was heard to say, "I'll be darned," and "In a pig's eye," and other equally innocent and refined expressions. There is no place where the line can be drawn, as one degree laps over its neighbor.

Will you join the ranks of those in the "School of Character," who are determined to put down this evil, and aid in establishing a pure language, spoken by a refined tongue? A million of our members can do this. If you procure your "*Ally*" and commence a "*Chain of Influence*," you will have done your duty.

The following pledge must be signed in ink:

PLEDGE No. 19.

I solemnly promise to avoid using slang, and to aid in suppressing it.

.....

LESSON SEVENTY-NINE.

SEVENTY-NINTH POINT OF CHARACTER.

FLATTERY.

FIFTEENTH NIGHT DOWN IN THE DEPTHS. ROAD No. 3.

"*Flattery*" is false or excessive praise, made from habit, or with a purpose. In the latter case it is generally the tool of some villain. In any event it accomplishes more than the person flattered is willing to admit. Who does not like to be praised? The modest man

shrinks from it, but he does not shrink very hard. The lady never shrinks from it unless its deception is apparent, and then she becomes angry because it was not made in earnest.

It is a species of deception that cannot be called dishonest in its milder form, yet it deceives. To please another by incorrect statements may not tinge a conscience trained to believe it justifiable; but it opens the way to a deception a shade stronger which unfolds the nature to that complete "Code of Insincerity" which marks all high society.

Who knows of any city where the patrician ranks of society are not permeated with insincerity? What is a reception, a party, but an interchange of insincerity? The excessive flattery overflows in the superlative degree, and when the "sweetest," "splendidest," "most elegant" phrases are worn threadbare, the meanings are crossed, and one is "awful sweet," "terrible nice" and "excruciatingly splendid."

No man or woman who has ever risen to the highest place in the esteem of the world has been willing to be flattered and has rarely stooped to flatter. Many a sycophant of the highest social rank has been severely rebuked for committing this offense, by men and women who can read the heart in the face. It is unsafe to attempt to flatter a person of true character.

The social interchange of falsehoods, it would seem, should die by its own hand, for the receiver knows just as well as the giver how false it is, and listens in an empty way to these "formalities."

Do not tell a person more than you believe to be true of a person's good qualities and talents. Good judgment is necessary, even then. Proper praise in some cases should be temperately imparted.

A flatterer is soon classified as such, is mimicked by third parties when absent, and often loses the esteem of those he seeks to flatter.

Do not forget that the Daily Account requires attention every night.

LESSON EIGHTY.

EIGHTIETH POINT OF CHARACTER.

SELF-HARM.

SIXTEENTH NIGHT DOWN IN THE DEPTHS. ROAD No. 4.

Of late some State laws have made an attempt to commit suicide a penal offense, thinking to deter the unfortunate through fear.

"*Self-Harm*" is the out-growth of sulkiness, a species of insanity. It is quite easily controlled if hope can be once put in the heart, for where hope is dead the light of life burns low. Coaxing rarely brings a person out of this mood, while sociability often does—but a sustained ambition seldom fails to effect a cure.

It is for you, who may be subject to this disease which affects the whole character, that we write this lesson. If you have no other ambition in life, adopt the "One Hundred Points of Character." Live up to them, and your days will be well spent. When you have graduated from them, if not perfect in rank, try them over again; and, if perfect, try them still again, and endeavor to make as many triumphs as possible.

Where all other ambition is dead, the attempt to live up to the "One Hundred Points of Character" will result in something that is akin to a new birth, a beginning of youth and life over again, a springing in the heart of a new fountain, from which will be evolved the ambition that is desired.

So, by this means, we request you to overcome any feeling to do harm to yourself. It is not manly or womanly to contemplate suicide. Discouragement tends to develop the disease, which is generally temporarily,—the result of thinking on one subject too long. The sameness of food, of reading, or employment, of thinking, tends toward this evil, although not reaching it in many cases. Variety of mental activity is better than absolute rest of the brain. All lives should be made as variable as possible in the details, while the main purpose should not be altered.

The character weakens at once when self-harm is contemplated. The nobility of the stature of your nature is gone. The face changes, the brain is erratic and the heart is uncertain. The ability

to say, "*I will not* entertain this thought," is often the means of suppressing it; but the main cure is right here in the "One Hundred Points of Character."

LESSON EIGHTY-ONE.

EIGHTY-FIRST POINT OF CHARACTER.

GAMBLING.

SEVENTEENTH NIGHT DOWN IN THE DEPTHS. ROAD No. 1.

A recent writer in a prominent magazine in this country condemned and defended "*Gambling*." The condemnation was made on the usual grounds. The defense was applied to persons who were able to bear the losses without feeling them. To a man of great wealth, who has no one dependent upon him for support, the loss of ordinary amounts would hardly be felt, and perhaps extraordinary losses would do no injustice. The question arises, what harm would be done if he should stake all his property in a moment of excitement and lose it? It might probably be divided among the poor classes in the course of time, get into the channels of trade, and do hundreds good where it before hardly benefited one. Still against that we would have the wreck of name, fortune and character, as a blight upon the nation.

Gambling is always wrong, and wrong in itself. It gives one the chance of winning property, or value, without an exchange. It unsettles the nobler ambition of the mind to *earn* what is obtained, by planting in its place the hope of getting it for nothing. The heart is soon calloused, the nerves made unsteady, and the body unfitted for honorable exertion.

Any attempt to obtain value in business transactions by speculating in pure chance is as reprehensible as gambling in a dive. The fever of expectation allures men to the stock exchanges, where fortunes are made at a single stroke; but where one wins scores go away ruined, to return to blighted homes, or seek refuge beyond the pale of the country whose laws permit stock gambling.

The people make the constitution and the statutes. Yet the people permit the existence of these legal gambling dens, where a few men draw a dollar a day from the pockets of each and every

citizen of America, and where "corners" can be made in the most necessary articles of food for gambling purposes, while the gaunt finger of poverty stretches in vain after the crust of bread that life may be sustained a short while longer. The people can change all this. Will they?

You are excluded from playing any game where actual value is at stake; from raffling; from purchasing tickets in any lottery, legalized, law-defying or connected with any church or society; from speculating in a stock exchange, or similar gambling hell; from betting of all kinds; and from all chance-taking where value is at stake, except in the usual course of business and investments.

There are some very common forms of gambling that are insidiously planned to feed the almost universal thirst for the same, and not expose the gamblers to the glare of disapproval. The ingenuity of evil is almost evidence of a personal devil. Everything wrong is dressed in inviting colors. The pits of sin are sugar-coated, without weakening the relish of their taste. It is not that the channels through which gambling reaches the great masses of people are in themselves evil, but that ingenuity of evil knows whereon to lay its hands for working out its end.

Thus it cannot be said that card-playing, stock-buying and horse-racing are wrong in themselves; but being means of carrying the gambling fever, they are loaded with that crime. It is not the particular card which you throw upon the table, and by which you win the game, that is harmful, but the very likeness upon the face of that card has stared in the countenances of hundreds of thousands of criminal gamblers, has seen the wretches thrust it out with blood-red eyes in the hope of regaining lost fortunes, has felt the greasy touch of suicides while yet the breath of despair was hot on the lips, has been the tool of fraud, has haunted the young men allured from honorable homes to dens of vice, and has witnessed the unspeakable misery of those who could not shake off the horrible dragons of temptation this side of the grave. Such are the associations that follow the likenesses on the cards used in innocent amusement.

The fashionable gambling of the social and business world of wealth is in stock-buying and selling when done on margins. If a person chooses to purchase stock at their market value, whatever that is, and the dividends they pay are reasonable, there is no element of gambling in the transaction. But to buy outright any

shares that are not productive of dividends, or not likely to be, is gambling. Nor is it possible to buy or sell on margins without becoming at once a gambler of the lowest stripe. It is a merciless, heartless, cold-blooded transaction if it succeeds, for it robs of someone else every dollar it puts into the pocket of the winner; and if it fails it is a contribution to the pocket of some unprincipled wretch. There is no element of business in it. It is neither smart, bright nor shrewd, but merely a game of roulette led on by blind fate to a fool's goal.

The law of the land should attach a severe penalty to all transactions in stocks and margins, for they are too often indulged in by men who seek to gain wealth rapidly, and become embezzlers in order to do so. Their danger lies in the ease with which any person may plunge into them in the hope of realizing great wealth with apparently little risk. One thousand dollars of actual cash investment may bring from ten to fifty thousand dollars in return, if all goes well. A man may lose his first thousand and his second, and every thousand up to the tens or twenties, but he feels sure that in the turn of fortune he must guess aright sooner or later, and he confidently goes on until the little sums have counted up to a princely fortune in themselves; and then is the time he awakens, unable to understand how it is.

Few, indeed, ever come out of the game unsinged. For every success of the lamb there are five hundred failures. The professionals too often indulge in "profit taking," and then the lambs are sheared. These lambs are bank cashiers, bank clerks, bank tellers, treasurers of various concerns, trusted employés, men who have saved a few thousand dollars during years of toil, men who have made money in business and wish to add ten to fifty times its bulk very suddenly; young men who have inherited a small fortune that they never could have earned, and who seek to surprise their acquaintances by a princely rise to sudden affluence, whereupon they immediately proceed to give orders for a magnificent residence, which is never built; these, one and all, without exception, meet disappointment. With faultless apparent reasoning that success is certain sooner or later, they go blindly on,—and the same old story is told. It is ruin for some, despair for others, the penitentiary for many and suicide for the usual proportion. Those who resolve to go slowly, to take no great chances, to keep on sure ground, to learn what they are about before they invest, etc., etc., they and

the "know-it-alls," go under with the same unerring certainty that the victim disappears beneath the treacherous quicksands. The rule of any legitimate investment is this: Always purchased outright, and buy no stock that will not yield a proper dividend. If it should rise in value, sell it if the sum to be realized can be invested in other ways that will pay better. Never deal in margins. Never deal in non-dividend-paying stock in the hope of its rise.

While the foregoing species of gambling may appeal to those who have a sufficient amount of money within reach, or within stealing distance, to invest for such chances, the spirit of evil stalks forth in a guise that includes every grade of humanity, from the three-dollar-a-week clerk to the fashionable men and women of upperdom. It is the horse-race. This modified form of roulette and bull-fight entertainment is not only prevalent, but is on the increase every year. Why it should enlist the sympathies of politicians and political legislators was hard to find out until it was known that the stockholders of newspapers were directly or indirectly interested in race-courses. In one case the owners of a leading paper protested vigorously and indignantly against the charge, but proof was secured that left no doubt of the fact.

Race-course gambling is on the increase. It has the support of politicians, journalists, gamblers of every stripe, saloons, slums, bums, degenerates, prostitutes, men-about-town, idlers, clerks, unsuccessful business men and fashionable women. A chief of police, walking in front of the grand stand, said: "There is a well-known society lady who does not know she is sitting between two of the best dressed women of (a certain) street," meaning by the latter a locality of ill-fame. Another officer at another race-course said: "When the races come they draw every gambler, prostitute and bartender that can get away. There you have the basis of the crowd at every race." On this basis you can build. The fact that certain men and women of unimpeachable character attend also does not remove the basis. Some fine houses are built on mud.

The evil of race-horse gambling is in its easy allurements of youths and callow women, of high social standing if need be said, who are tempted to try their luck, to pick out the winner, to get tips, to know the whole game, to spend money thoughtlessly that is soon missed from home, to seek large profits with little to risk, to gamble. Many a clerk who knew it all has had to wear his sum-

mer clothes through a long and chilling winter, without overcoat to conceal the fact, because he gambled on horses. Many a wife has used the money given her by her husband for household needs in the same kind of gambling. One success is dangerous. It leads to further hopes, efforts and failures. The honest race would be largely a game of chance. But the usual race is "doctored." After the public has ascertained the true merits of the horses, so that it is easy to pick the winners, they are not allowed to win. The review of any one "season" will amaze any thoughtful mind; that is, if every race could be read and compared with all others at one time.

Horse-racing is on the increase. It is always attended by gambling. It is ruining enormous numbers of young men, unfitting them for business and hurrying them into the all-the-year-round gambling hells of towns and cities, there to find their disgrace an insurmountable barrier to a life of usefulness and honor. This condition soon amalgamates itself with the saloon habit, and there is but one step more. The best friends of horse-race gambling are the newspapers. If you do not believe it look carefully into their constant parading of the racing. Some papers merely report results. Prefer those to the vivid and exciting pen pictures of this form of gambling that appear in sheets whose owners are financially interested in the races.

LESSON EIGHTY-TWO.

EIGHTY-SECOND POINT OF CHARACTER.

SUSPICION.

EIGHTEENTH NIGHT DOWN IN THE DEPTHS. ROAD NO. 2.

What we know about ourselves we look for in others. It is more usual to look for the evil than the good. If we find our friend all goodness we rest content, but if a little bad is present we look further, and probe, by a process peculiarly human, to unearth more of the bad; which, if we do not find it, causes us regret; or, if we do, we keep on, expecting to disclose a coal mine. The law of self-protection gave rise to "Suspicion" in the human heart. To know the designs of our fellow-beings is to be protected from many harms. Under the title of "*Credulity*" we provided an off-set for this fault known as suspicion. As a fountain can rise no higher than its

head, so we can originate no suspicion of a sin in another that we do not possess in ourselves.

This refers to the creation of the suspicion. Honest people take but little for granted if they are good readers of human nature, but they never suspect without cause of evidence. There is far more honesty in the world than a pessimist is willing to admit. A suspicious nature is small and mean; narrow and unfruitful; always on the defense, rather than among mankind doing good. It is better to trust a friend and lose than never to trust at all.

Jealousy is a hard word to define. Outside of the love-action of the heart it may be termed envy. When we love one who gives more of the return love to another than we get, we call it jealousy. A man is less often jealous than a woman. A true woman loves but once, and watches that love with her whole nature. If it is in danger of loss she is at once jealous. This is justifiable where the danger is real, but the mistake which the woman makes is in showing her jealousy; for it is the surest way of estranging the real love of the husband, that perhaps was only in abeyance. It is said that a woman cannot be convinced by argument; and this is evidently so; for a thinking woman must see that a man's love cannot be corralled nor driven. It must be drawn.

Whenever a woman suspects her husband without cause, and he learns of it, the process of hate commences in his heart at once, and the loss of his love is only a question of time. If you suspect another, never let it be known.

Jealousy and suspicion can work their will and accomplish their purpose fully as well if their existence is not disclosed to the other party.

When known, the friendship or love is seriously hurt.

LESSON EIGHTY-THREE.

EIGHTY-THIRD POINT OF CHARACTER.

FLIRTING.

NINETEENTH NIGHT DOWN IN THE DEPTHS. ROAD NO. 3.

Flirting is right or wrong as measured by the standard of those who come in contact with its influence. The desire furnishes the strength of that standard. Among the class of people who live up

to the rules of good "*Etiquette*," as well as among all self-respecting people, it is impossible to begin an acquaintance by flirting. When this stage is passed, however, the participants call nothing that ensues "*Flirting*." If the formality of an introduction can excuse all the after-history of an acquaintance, then there is but little flirting going on in the world. It is true that street walkers ply their trade among both sexes, but this class of persons is not in our minds. We call that prostitution, for any person who attempts to form the acquaintance of the opposite sex without an introduction, is of the latter class, except under extraordinary circumstances, or where the rules of *Etiquette* are suspended. The method known as "picking up" among that class is an open advertisement of the business on hand.

"*Flirting*" proper is a playing at love. Anything lower than that comes under the category just named. Flirts of the female sex play at love by drawing men to them, encouraging them to open their hearts and declare their love, and then discarding them. Men take the opposite course; they declare their love, listen to the soft confession from their admirers, bask in the pleasant sunshine awhile, grow tired, and pass on to the next. Women who have been treated in this way soon learn to seek revenge upon the sex. It is said that a true woman never loves but one, and that is the man of her fate; and a man never loves but one—himself. There is injustice in this. There are men, few and far, who have paid their life's devotion to a single woman. President Arthur never ceased to love the dead wife whose picture hung in the White House. Every morning he carried to that picture a bouquet of the most beautiful flowers—her favorites in life, and in silent love communed with her spirit. The tender devotion of this man should be an example to others. The faithless love is in sharp comparison with the splendid faithfulness of a true man.

You who derive pleasure from false declarations of love should remember that your character drops each time you sin against the purest of all emotions—love.

LESSON EIGHTY-FOUR.

EIGHTY-FOURTH POINT OF CHARACTER.

INSINUATION.

TWENTIETH AND LAST NIGHT DOWN IN THE DEPTHS.

ROAD No. 4.

The darkness of midnight long since passed and the dim light of approaching day is climbing up the sky. Such a bursting and flooding of sunshine never crowned a night as that which awaits you if you have dealt honestly with yourself in the stages you have passed. There is no monarch in all this wide world too great to travel on these roads, and no peasant too poor. Like that unknown highway which spans Earth and—the hereafter, all are equal who go aright. The last of night drops from our pathway as we take the final stage Down in the Depths.

The friends we make should be kept, and enemies avoided. No person is willing to be charged with wrong. Some people through habit, and some through cowardice, fail to state their meaning when they have anything to say. An *Insinuation* may become scandal when it is intended to leave the impression of something serious; and it is more harmful than a direct charge, for the imagination of those present is left to roam at will. As an instance of this, a party of fifteen or more were listening to a reference to a lady when another lady interrupted and said, "Excuse me,—but,—well, I'll not say anything." "Oh, do, Mrs. —." It was of no avail. From that insinuation six different scandals arose about the poor woman, all traceable to this meeting.

Insinuations made to the face of a person are less damaging if no one is present, for the guilty party generally gets his punishment. It is a bad habit for a husband or wife to exchange glances in church when some sin is attacked, or to read from the Bible or other literature such advice as fits the case of either, while the expression on the face says: "That hits *you*." Such insinuations are not in good taste and weaken your character, while doing other damage to the relationship existing between you. All references to a past of error should be sacredly avoided. "Let the dead past

bury its dead." Give the human soul a chance to repent. Many a man and woman might reform and make our best citizens were it not for some slimy tongue throwing out insinuations of their past, hints which stalk, like ghosts, into the new growth of the soul blasting the garden of hope.

There are hundreds of forms of insinuations which become hand-tools of slanders, and work injury both ways.

The Daily Account must be continued for one hundred days, including this day. It must embrace all the Negative Points of Character each day, until the time expires. Keep your percentage with that nice sense of Justice which will afford you the clearest conscience at the end. May you never have to travel in the Depths again.

LESSON EIGHTY-FIVE.

EIGHTY-FIFTH POINT OF CHARACTER.

TEMPTATION.

FIRST DAY ON THE HEIGHTS. ROAD NO. 1.

"On the Heights at last!"

The dawn breaks beautifully. In a cloudless sky the sun rises full and bright over a vast landscape stretching to a far distant horizon, down which we gaze in the rapture of victory. A dot on the edge of a populous world attracts our attention toward the North. It is the first Workshop of Character, where our early struggles took place. Passing from that through the selfish and heartless world, the course runs sinuously along till it is lost in the blackness of forest depths; but simultaneously with the new dawn the path reaches up to the magnificent heights on which we stand.

One parting salutation to the long past, and we will turn the back upon it; for, as we anticipated, the White Citadel is at the summit of the Heights. It is necessary to recall the stages we have traveled on the road. They should be committed to memory and recited aloud every fourth day as a part of the "*Morning Quotations*."

ROAD No. 1

Leading to the North Gate of the Citadel.

STAGES IN THE WORKSHOP. ROAD No. 1.

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|-------------------------|-----------------------------|------------------------|
| 1. <i>Self-Effort.</i> | 4. <i>Health of Body.</i> | 7. <i>Automatics.</i> |
| 2. <i>Right Rising.</i> | 5. <i>Health of Nerves.</i> | 8. <i>Cleanliness.</i> |
| 3. <i>Irritability.</i> | 6. <i>Exercise.</i> | 9. <i>Memory.</i> |

STAGES OUT IN THE WORLD. ROAD No. 1.

- | | | |
|---------------------------|----------------------------|------------------------|
| 10. <i>Attention.</i> | 13. <i>Hasty Promises.</i> | 15. <i>Adaptation.</i> |
| 11. <i>Influence.</i> | 14. <i>Directness.</i> | 16. <i>Excitement.</i> |
| 12. <i>Secretiveness.</i> | | |

STAGES DOWN IN THE DEPTHS. ROAD No. 1.

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|-----------------------|-----------------------|----------------------|
| 17. <i>Revenge.</i> | 19. <i>Excesses.</i> | 21. <i>Gambling.</i> |
| 18. <i>Low Humor.</i> | 20. <i>Profanity.</i> | |

Whereas, we have blended with the world and have often been controlled by its requirements, to which we are recompelled to shape the formation of our character, we now reverse the order of growth. Among the many beautiful opportunities afforded us *On the Heights* is the privilege of exerting an influence over mankind; and thereby building the loftiest character in ourselves by helping to shape the destinies of others. To do this we must control the world in our own sphere of action.

Temptation is a noble instructor. It originates from our contact with people; but often meets us in private. In the lesson on "*Influence*" we were forbidden to tempt others; in the lesson on "*Excesses*" we were to control ourselves; in the present lesson we must not allow others to tempt or control us. In other words, we should so control those around us that they will have no influence of a detrimental nature over us.

Temptation comes to us in various forms:

1. We are tempted to waste time.
2. We are tempted to Gossip.
3. We are tempted to quarrel, speak harshly, or give way to bad temper by the misconduct of others.
4. We are allured to sin by the coaxing or soft blandishments of friend or associates.

To none of these should we ever yield.

If any person is unmannerly enough to seek a quarrel, the best evidence of self-control on our part is to refrain from making any reply at all, either by look, word or action.

If the solicitation is to commit wrong, it should be instantly checked. The cause of many a fall lies in the fact that we hesitate to wound the feelings of a friend, and permit ourselves to be coaxed into error, ere we are aware. A person of proper tact will have no trouble in rebuking such temptation without leaving any sting behind. Such moments are valuable to all persons, for strength comes to those who can rebuke the temptation, and still hold the friendship of the tempter. Cut it short at the very first solicitation. It will save you; and save your friend from many sad reflections.

We are tempted to scold children for their misconduct. Parents of strong character master their young by their own personality. A scold is never respected by any one, much less by children. For the sake of the future usefulness of those who are now growing up into character (good or bad), it is our duty to train ourselves in such a way that we are fitted to train them.

STANDING.—To maintain our position On the Heights it is necessary to preserve a constant watchfulness over ourselves in this regard.

SLIPS.—We lose our standing On the Heights by a *slip*. This is to be marked in the record, to be kept on the opposite blank pages of this lesson in this Phase of Character. For each *slip* record a loss of one mark.

LESSON EIGHTY-SIX.

EIGHTY-SIXTH POINT OF CHARACTER.

REFINEMENT.

SECOND DAY ON THE HEIGHTS. ROAD NO. 2.

On the East Side to-day.

It is necessary to repeat aloud from memory, every fourth day, the following stages, as a part of the "*Morning Quotations*:"

ROAD No. 2.

Leading to the East Gate of the Citadel.

STAGES IN THE WORKSHOP. ROAD No. 2.

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|-----------------------|------------------------------|-----------------------|
| 1. <i>Absorption.</i> | 4. <i>Flowers and Music.</i> | 7. <i>Biography.</i> |
| 2. <i>Nature.</i> | 5. <i>Home.</i> | 8. <i>Nobility.</i> |
| 3. <i>Kind Voice.</i> | 6. <i>Literature.</i> | 9. <i>Conscience.</i> |

STAGES OUT IN THE WORLD. ROAD No. 2.

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|----------------------------|-------------------------------|-----------------------|
| 10. <i>Ease of Manner.</i> | 13. <i>Anonymous Attacks.</i> | 15. <i>Etiquette.</i> |
| 11. <i>Sociability.</i> | 14. <i>Generosity.</i> | 16. <i>Charity.</i> |
| 12. <i>Comparison.</i> | | |

STAGES DOWN IN THE DEPTHS. ROAD No. 2.

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|-----------------------------|---------------------|-----------------------|
| 17. <i>Stratagem.</i> | 19. <i>Sarcasm.</i> | 21. <i>Suspicion.</i> |
| 18. <i>Practical Jokes.</i> | 20. <i>Slang.</i> | |

The cultivation of "*Refinement*" is too much neglected among people who are satiated with themselves. The desire to make a good impression on another is often an incentive to appear refined. For this purpose, if there is any purpose in it, society exists. Were we to abolish all caste, human nature would drift into the brute. The backwoodsmen are, in some instances, descendants of the most polished social leaders of a past generation. Even in the lifetime of many of our refined citizens of the East who have spent years in the more primitive settlements of the West, we see illustrations of the degeneration of men. Nature may be either habit or inheritance, or both combined. Inheritance provides the tendencies, but habit may turn these impulses into new channels, and destroy the inheritance. Thus a man who is born a gentleman may become a coarse cow-boy.

Nothing is so easily acquired or lost as "*Refinement.*" By this we do not mean affectation. Pure awkwardness, if it clothes an honest heart, is preferable to the most polished affectation. But awkwardness, roughness, coarseness, or whatever may be the condition, will always handicap the possessor, no matter how brilliant his genius, or honest his soul. True refinement is the opposite of coarseness. In this age of cultivation no man is excusable for re-

maintaining a boor; yet the vast majority are such. Refinement, in order to be natural, must begin at home, and be maintained in the presence of the least of our acquaintances. It deprives no one of the fullest enjoyment; for the most intemperate laughter and the jolliest fun can be refined, and *will* be if the indulger is capable of making it so.

STANDING.—To remain On the Heights it is necessary to cultivate true refinement, and maintain it in the presence of *all* persons, as well as when alone.

SLIPS.—If you fail in so doing it is necessary to record, for each slip, a loss of one mark.

LESSON EIGHTY-SEVEN.

EIGHTY-SEVENTH POINT OF CHARACTER.

INDEPENDENCE.

THIRD DAY ON THE HEIGHTS. ROAD No. 3.

On the South Side to-day.

Commit to memory, and repeat aloud every fourth day as a part of the "*Morning Quotations*," the following stages already traveled:

ROAD No. 3.

Leading to the South Gate of the Citadel.

STAGES IN THE WORKSHOP. ROAD No. 3.

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|------------------------|-----------------------|---------------------------|
| 1. <i>Seriousness.</i> | 4. <i>Sympathy.</i> | 7. <i>Execution.</i> |
| 2. <i>Decision.</i> | 5. <i>Honesty.</i> | 9. <i>Code of Morals.</i> |
| 3. <i>Retirement.</i> | 6. <i>Simplicity.</i> | 8. <i>Completion.</i> |

STAGES OUT IN THE WORLD. ROAD No. 3.

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|-----------------------|------------------------|--------------------------|
| 10. <i>Ally.</i> | 13. <i>Promptness.</i> | 15. <i>Thoroughness.</i> |
| 11. <i>Sincerity.</i> | 14. <i>Moments.</i> | 16. <i>Justice.</i> |
| 12. <i>Details.</i> | | |

STAGES DOWN IN THE DEPTHS. ROAD No. 3.

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|-----------------------|-------------------------|----------------------|
| 17. <i>Fads.</i> | 19. <i>Threatening.</i> | 21. <i>Flirting.</i> |
| 18. <i>Flippancy.</i> | 20. <i>Flattery.</i> | |

In the acquisition of a virtue of so much importance as *Independence* there must be a true balance of character-growth, or this will become offensive. Haughtiness is an excess of the present quality. Dependence is not the opposite of it, when we regard it aright; for the members of the human family will always be dependent upon each other in nationality, sociability and trade. True *Independence* is the result of right living. If we are just to ourselves and to all with whom we have dealings we shall be on the road to independence. Self-reliance is necessary for great ends. Advice is good when it is correct, but as a rule it is misleading to a person old enough to fight the battle of life, especially in matters that come within his own notice.

Learn to think for yourself, to wait on yourself, and to act on your own judgment as much as possible. Call to your aid the experience of every person, living or dead, who has been in a position to benefit you; but base your action upon your own good judgment.

If you are poor and ignorant, or deficient in any important branch of education, use your "*Moments*" for study; and pursue a line of study that will better your condition. If you are poor and educated and in fair health it is your fault that you remain poor. Financial independence is within the power of every man and woman who is not in ill-health. *Self-effort* is the first great law of success. The author has traced the cause of poverty to the lack of this in many cases.

Every man should have political independence. He should repudiate a party that caters to the lower classes for votes, and colludes with gamblers, liquor-dealers and bribers for the mere purpose of carrying an election. There are good men enough in this country to kill the evil; but they lack independence, and are made to believe by ranting demagogues and shrewd political bosses that *fidelity to a great party is a manly thing!* Every woman should know if her lover, husband or brother votes with a party that caters to the disreputable elements.

SLIPS.—Record a loss of one mark for each neglect to maintain true Independence.

LESSON EIGHTY-EIGHT.

EIGHTY-EIGHTH POINT OF CHARACTER.

LOVE.

FOURTH DAY ON THE HEIGHTS. ROAD No. 4.

On the West Side to-day.

Commit to memory, and repeat aloud every fourth day as a part of the "*Morning Quotations*," the following stages already traveled:

ROAD No. 4.

Leading to the West Gate of the Citadel.

STAGES IN THE WORKSHOP. ROAD No. 4.

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|-----------------------------------|----------------------------|-----------------------|
| 1. <i>Ambition.</i> | 4. <i>Tact.</i> | 7. <i>Respect.</i> |
| 2. <i>Conquer Failure.</i> | 5. <i>Superstition.</i> | 8. <i>Sabbath.</i> |
| 3. <i>Examine Discouragement.</i> | 6. <i>Thought-Control.</i> | 9. <i>Newspapers.</i> |

STAGES OUT IN THE WORLD. ROAD No. 4.

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|----------------------------|-----------------------------|-----------------------------|
| 10. <i>Turning Gossipy</i> | 13. <i>Credulity.</i> | 15. <i>Inspire Nobility</i> |
| Subjects. | 14. <i>Inspire Ambition</i> | in Children. |
| 11. <i>Gossip.</i> | in Others. | 16. <i>Choice Company.</i> |
| 12. <i>Criticism.</i> | | |

STAGES DOWN IN THE DEPTHS. ROAD No. 4.

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|-----------------------|-----------------------|-------------------------|
| 17. <i>Envy.</i> | 19. <i>Obstinacy.</i> | 21. <i>Insinuation.</i> |
| 18. <i>Sulkiness.</i> | 20. <i>Self-harm.</i> | |

Love is the great incentive to living. It is born in us; is inspired by Nature; is acquired. It may be divided into the following species:

1. Love of inanimate objects.
2. Love of creatures.
3. Love of friends.
4. Love of relations.
5. Love of lovers.
6. Love of husband and wife.

The perfect man or woman possesses all these in large measure. No matter what may be one's belief regarding a Creator, the wonders, beauties, splendors of all forms of existence about us demand our affectionate admiration; and the love of them will broaden our hearts and minds. The callous soul shuts itself against these mellow influences; but character requires them before it can ripen. Under the lesson on "*Nature*" we discussed the love of objects. The creatures about us are Nature's offspring, often educated by man. There is such a thing possible as a fair interchange of love between them and man, to the mutual advantage of both.

We should have a full list of friends; but before we open our hearts to love them they should be persons worthy to be our *Allies* in the *School of Character*, or links in some "*Chain of Influence*" started by us; and, if possible, they should be so affiliated with us. We can then love them safely.

Relatives claim our love by right. Too often they are denied the exhibition of it, until separation or death makes it demonstrative. Our dispositions have much to do with the love we obtain from them. Forbearance and unselfishness will win such a love, where it may be lacking, and refinement will command respect, the great promoter of all affection. The study of the "*One Hundred Points of Character*" has already in its limited past made more homes pleasant, revived more natural love, and brought in closer union more estranged relatives than could have been done by any other influence of earthly origin.

But that magic spell which fills the life of many a man and woman, young and old, that comes from no source and vanishes to its origin, is certainly the mystery of mysteries. It is a passion that knows no description, a pain that is happy in its intensity, a joy that suffers most in its best estate, an essence born of misery and consumed by satiety. Nature gives it to all life, for the purpose of bringing the sexes together. Pure affection is something far beyond that ecstatic state which clouds the reason of all lovers, and makes them declare that it will always be thus till death shall them part.

The love of husband and wife is often different from the love of sweethearts; and is generally acquired after marriage. The best love is not that which is brought into the marriage state; but that which comes after years of living together. Where persons have

been estranged in affections for years, they should lay aside the old manner of dealing with each other, and begin anew. Respect is the cornerstone of love. Without this the structure falls. If you are not reputable you will not be respected.

If you know of no other means of winning the good opinion of one whom you ought to hold most dear, you will find the "School of Character" the place for your efforts.

Whatever your situation in life, love must enter into the formation of your character; and this love should be fresh, free, and far-reaching, as the morning breeze which is warmed by the sunshine.

In estimating your value in this regard take one hundred per cent. as a basis, and determine how much of this you are entitled to, as far as you are able to judge.

LESSON EIGHTY-NINE.

EIGHTY-NINTH POINT OF CHARACTER.

WILL POWER.

FIFTH DAY ON THE HEIGHTS. ROAD No. 1.

While this trait of character seems closely allied to such others as "*Influence*" and "*Independence*," it is yet distinct from them. It is a supporting strength to "*Decision*," "*Execution*," and indeed nearly all Points of Character.

Will power must be present in the nervous organization before you will be able to discriminate between Obstinacy and Persistency. The obstinate person may declare and actually believe that he is possessed of a very great will power, when in fact he lacks it entirely.

The muscles perform the entire activity of the body. The nerves carry to these muscles a fluid which operates upon them. The will power directs the flow of nerve-fluid. The ganglionic cells accumulate, like storage batteries, an electrical force, the using of which is called magnetism. This force becomes restless and im-

pels its own discharge, which takes place through the nerve fluids, thereby establishing that activity known as LIFE.

Existence, therefore, is a restlessness. This philosophy has been explained and made useful to mankind in another book of the author's, known as "*Lessons in Personal Magnetism.*"

It is well to keep in mind this simple principle which accounts for the activity of creation. Another way of stating it is this: Whenever electricity is present there is restlessness; restlessness produces activity; this activity becomes life; life flows forth in channels established by Nature or habit. It may escape without the operation of the will—in which case it is automatic. Persons of weak will power have this automatic life. If, however, the flow of nerve-force is directed by a conscious control of itself the person possesses a perfect *will power*. The attainment of this supreme control of that spirit of restlessness, known as life, is the grandest accomplishment of man and should be his chief ambition.

The accumulation of magnetism may be increased by exercises to a marvelous degree. It then requires a greater man or woman back of it to direct its energy into the proper channels of life. The demand creates the supply. When a large amount of magnetic force is present the will power grows to equal it, or automatic escape would lead to ruin.

REQUIREMENTS.—It is required of you to accumulate your will power by specifically directing what magnetism you have into a conscious use of it. This may be done by decreeing from the brain all movements of the body. The result is always pleasant and satisfactory. Magnetism must not be confounded with mesmerism or hypnotism; these are of no use, generally speaking, while magnetism is true life.

LOSSES.—At the final reckoning you may estimate your percentage on the basis of one hundred. It will be difficult to understand how to do this; and if the result is a mere guess it will have to stand. The majority of persons will understand it.

LESSON NINETY.

NINETIETH POINT OF CHARACTER.

DIGNITY.

SIXTH DAY ON THE HEIGHTS. ROAD No. 2.

This trait of Character, like many of those On the Heights, may be said to be the result of one or more of those which are found in the preceding lessons.

Dignity means the escape from many childish or foolish ways. It may be natural or assumed. Natural dignity must fall easily upon a person as an inherent part of his personality. It is then a talent, charming and winning. Assumed dignity is offensive. The lion's hide cannot fit the calf.

Dignity is direct. It loses no motions, it makes no automatic actions; it is not jerky. It has grace of mind, strength of heart, and straightforwardness of action. It does not decrease good-natured fun, but makes flippancy out of place.

A good test of this power lies in the ability to rebuke; or in that carriage of one's self which makes a person the central figure of a group. Stupidity depends upon a silent tongue in order to be respected. Dignity can talk and gain admirers. From this class the public select their judges, presiding officers and managers of enterprises.

To acquire true dignity the following course of conduct is recommended:

Be the same at all times whenever the circumstances are similar. If you are morose at one time you are apt to be flippant at another. Before performing any unusual act think it over carefully to see how it will look when done. Before speaking aloud in the presence of another try to hear the remark mentally, to determine how it will sound. If this practice is followed you will soon form the habit of sifting your own actions and words and throwing away the chaff.

This added to your graduation in the "School of Character" will render you naturally dignified.

May a person unbend at times?

Yes. Cultivate good humor. The great judges are often jolly, but not silly. If, however, you play the ape at any time, you will carry the stamp of the monkey on your features, and in your movements. Get all out of life that you can, but do not stoop to the level of the clown in order to find happiness.

As an experiment try to win the respect of the humblest individual you meet. The self-effort required to do this will add to your character.

LOSSES.—Estimate your rank in *Dignity* on the basis of one hundred per cent.

LESSON NINETY-ONE.

NINETY-FIRST POINT OF CHARACTER.

DISCONTINUE SOME VICE.

SEVENTH DAY ON THE HEIGHTS. ROAD No. 3.

This lesson is intended to enter very closely into your private life. Its purpose is to draw from you some noble resolve which is to be recorded in your heart, or beyond the sight of earthly eyes. Not even your *Ally* should know the resolve unless he (or she) stands near to you in affection; and even then a secret like this should be cautiously imparted to another. What vices have you? The answer you can make to yourself. Out of the list select any one that is as strong as any other one and resolve to discontinue it.

A vice is some habit or trait of character which is detrimental to your progress in this study. It may be one of the great vices, like Intemperance, Gambling, Unchastity, Profanity, Sabbath-breaking, or Dishonesty.

It may be some deficiency in the qualities of the heart.

In determining what one shall be selected the choice is entirely yours. Do not deceive yourself into the belief that you possess no vices at all. Such complete goodness is not of earth. You may perhaps be able to reduce the list down to laziness or selfishness, or irritability; but do not decide that you are absolutely perfect.

The pledge that accompanies this lesson is of great help to those who have difficulty in conquering such a terrible vice as In-

temperance. It differs from the ordinary pledge in its effect for the reason that it is constantly before you; whereas the temperance pledge is signed and out of sight. Some years ago when the author had private pupils (by mail) in this course of training, there were several men who were brought under the influence of these lessons, who had previously broken their iron clad temperance pledge. By following the present system every one of them achieved success in discarding the vice.

The pledge which is hereto annexed should be signed in this book and the name of the vice or its initial letter should be written or printed upon a card to be carried in the pocket, or part of the clothing where it will be readily discovered.

PLEDGE No. 20.

I solemnly promise to select some vice or some bad trait of my character, which I will discontinue. I will write or print the name or initial letter of the same upon some card, which is to be with me at all times; and I will look at this at least daily.

.....

LOSSES.—For every failure to comply with the foregoing and for every yielding to the vice so discontinued, record a loss of one mark.

LESSON NINETY-TWO.

NINETY-SECOND POINT OF CHARACTER.

ELEVATED TASTE.

EIGHTH DAY ON THE HEIGHTS. ROAD No. 4.

How many persons have poor taste. It is shown in dress, manners, occupation, amusements, conversation, reading, and choice of company. Affectation is also the result of very bad taste.

The love of display leads to exaggeration in dress. What becomes you should be worn. The prevailing style should be followed as far as your circumstances easily permit. The young husband who had been in wretched poverty, and by a sudden turn of the wheel of fortune had been left twenty dollars by the death

of an uncle, and invested the entire amount in a beautiful bonnet for his wife, who wore it to meeting the next Sunday with a faded calico dress, affords us an illustration of bad taste.

The ill-assortment of colors, the profuse display of wealth, the crowding of the fingers with rings, the wearing of jewelry enough to attract attention, are all evidences of bad taste. In the fashionable parties and balls of any large city, the butchers' families, and those who have suddenly acquired wealth, come to the front with diamonds; while those who possess greater wealth and taste reserve their display for grander and rarer occasions. In the matter of dress and style the aid of your *Ally* will prove advantageous.

Your manners may not be in good taste. Some one should be consulted. Only conceit will forbid your inquiring of your *Ally*. He (or she) will tell you the truth, for no return advice is to be given. This must be remembered. You are not to give counsel to your Affirmative *Ally*. If such were permissible there would be an interchange of opinion tempered by what we receive or expect to receive.

Your occupation should be consonant with the aspirations of your soul. In your home amusements, and in the places you attend, you should show an elevated taste. It is an exhibition of low taste to attend a circus performance, side show, dime museum, variety theatre, exhibition of honors, minstrel, ballet, seance, or hypnotic exhibition.

A classical drama is worthy of the highest taste, as is legitimate comedy; but melodrama, low comedy, elog-dancing, topical songs and gymnastic contortions, as well as the majority of all plays, feed only the fire of a low taste.

Unfortunate subjects are often selected for conversation. Never originate such; and, if you find it in progress, always turn it into a new channel. In reading show an elevated taste; as well as in your choice of companions.

LOSSES.—At the final reckoning estimate your rank on the basis of 100 per cent.

LESSON NINETY-THREE.

NINETY-THIRD POINT OF CHARACTER.

HASTE NOT, REST NOT.

NINTH DAY ON THE HEIGHTS. ROAD No. 1.

The immortal German poet who uttered the words: "*Haste not, rest not*," struck the key-note of many a grand life. Its meaning must be clearly understood; for it is capable of many applications.

In our interpretation we evolve the following points:

A steady purpose in life, attended by unceasing effort, will accomplish all or nearly all that one can desire.

There should be no rush, no intemperate energy, no haste.

In a smaller sense to hurry is to lose time. Here are two business men. Mr. A. comes to his office, full of purpose and with many things to attend to. He is compelled to hurry to accomplish so much. He takes off his coat at the expense of considerable strain upon it. His hat is injured by the fall it receives when he attempts to hang it too hastily upon the hook. He unlocks his desk. It is in confusion. In straightening it out in a hurry he misplaces an important document that requires two hours to find to-morrow, tips over a bottle of mucilage, and, after spending ten minutes in taking care of it, goes about his work. He hurries and becomes excited, making many unnecessary errors.

Mr. B. enters his office in a hurry, hangs his hat up carefully, takes his coat off with thoughtful deliberation and opens his desk. It is in good order. Every motion he makes accomplishes something; not one movement is lost. He keeps steadily on, with apparent slowness, but with remarkable results.

So in everything we do in daily life, however commonplace, there can be haste that delays, and deliberation that hurries. It is one of the great sources of irritability to hurry, get excited and fail. The steady man or woman who is cool when others might be excited, who goes calmly on with a smoothness of execution that plows its way through the details of work, is an example worth following.

In the selection of friends, new occupation, changes of residence, or in other important matters do not yield hastily to any temptation to hurry. It rarely occurs that immediate action is necessary, but when it is, your good judgment must be relied upon.

STANDING.—In this Point of Character you must preserve your standing by a constant observance of the great principle of "*Haste not, rest not.*"

SLIPS.—Any slip made in this direction should be recorded with a loss of one mark.

LESSON NINETY-FOUR.

NINETY-FOURTH POINT OF CHARACTER.

POLITENESS.

TENTH DAY ON THE HEIGHTS. ROAD No. 2.

This is the accumulation of nearly all the traits of Character in this road with something added. Politeness is founded on two things, Kindness and Refinement, yet it is not complete in these two. An unrefined person often has the instinct of politeness, but we take the will for the deed. He has matter, but lacks manner. An enemy may be polite without being kind, yet he has the manner without the matter. Politeness, therefore, is a noble trait.

It is often said to be born in a person; but this is rarely true. An inheritor of politeness, brought up among selfish boors, would not show his ancestry; while the descendant of the latter class, reared among better influences, would give no trace of his unfavored predecession.

Nothing is more certain than that politeness is easily acquired; and hardly assumed. The pretence of this trait is so thinly clad that the skeleton shows through the garment. No person can rise above a mere pretender who reserves all his politeness for special occasions. If you desire to be found in the ranks of the gallant knighthood you must observe the following:

REQUIREMENTS.—Begin at home; or, if you have no home, then at that place which is the nearest approach to it. Do not imagine that politeness, showered upon unworthy individuals, is

lost. It may be wasted as to them, but you have gained by it. At the table you help others, if you are visiting; at home you secure what is within your reach for yourself first, and plead for help if you cannot reach the contents of the whole table. Your little sister and brother are vigorous and can secure many things for themselves by dint of effort. You could pass them several things, and look kindly after their wants. At the house of friends you would not sit in ungainly attitudes; but at home you put your feet on the chair nearby, or on the table; and you tip the chair back. This you do for comfort. But it is not comfortable. It is merely a relief from one position. If you are really tired, lie down. If one sitting position is uncomfortable, stand up. Constant changing is generally the result of habit, and akin to nervousness. It can be easily conquered. Do not attempt to practice politeness in society, for the attempt is apparent on its face, and it does not fit you. Indulge in your gallantry at home, and among the humble people of your acquaintance; then will you be able to forget the attempt in your society visits. Study to make every word and deed in every moment of your private life truly and thoroughly polite.

STANDING.—Your rank in this Point of Character must be estimated by yourself at the taking of the final reckoning.

SLIPS.—For each slip record a loss of one mark.

LESSON NINETY-FIVE.

NINETY-FIFTH POINT OF CHARACTER.

PROGRESS.

ELEVENTH DAY ON THE HEIGHTS. ROAD No. 3.

“Count that day lost whose low descending sun
Views from thy hand no worthy action done.”

In fulfilling this Point of Character it is required of you that you accomplish something each day of your life, from the moment you reach this lesson until it is brought to a close. Your past lessons should be so taken that, at least, one hundred days elapse from the time the last is reached before you enter the Citadel. This would afford over one hundred days for the present lesson.

In the accomplishment of something daily, you are to exclude the duties of your routine life. Thus a business man must make

progress in matters not connected with the details of business. But a change for the better in the conduct of his general business affairs, or progressiveness in any outside matter, would count as progress.

A housekeeper would be supposed to attend to her duties without suggestion; but to accomplish something in the direction of progress she must make her house brighter, her disposition sweeter, or her mind more cultivated. Any advance in study, any new idea acquired, any important fact learned, any kindness done, any charity shown, any evil conquered, any temptation overthrown, any step in a higher and nobler plane of life taken—these are things accomplished. You must do something daily. The first day's effort will prove very hard, for you are not accustomed to it; but if you persevere for a week or two in making this daily progress, the habit will soon be fixed, and you will go happily on, with a love for the new mode of living. Nothing could bring greater peace of mind. To thousands of human beings, plodding along the monotonous path of life, this course of self-training will prove an unutterable blessing.

At first you will object to give one minute daily to recording your progress, but a system of business-like habits will be beneficial for you in other departments. The entire course of study will take much less of your daily time than now seems likely; and many of the things are inseparably attached to the necessary duties of life.

Sign the following pledge in ink in this book:

PLEDGE No. 21.

I solemnly promise to accomplish one thing in the line of "*Progress*" each day of my life for not less than one hundred and six days. [These need not be consecutive, but the final reckoning cannot be made until this number has been recorded.] I further promise to make a daily record of one thing so accomplished; and if more than one is achieved, the greater only shall be recorded; such record to be made in this book.

.....

LOSSES.—When the one hundred and six things have been recorded, mark yourself 100 per cent., less one mark for each day omitted from the time this lesson is reached until the final reckoning is made.

LESSON NINETY-SIX.

NINETY-SIXTH POINT OF CHARACTER.

CHAIN OF INFLUENCE.

TWELFTH DAY ON THE HEIGHTS. ROAD No. 4.

Last day before unlocking the Gates of the Citadel.

We come now to that place where the happiest moments of your life should begin. If you are able to grasp the importance of the Chain of Influence you will find the solace of true friendship in a life where such blessings are said to be rare.

Before proceeding with this lesson you are advised to go back and become intimately acquainted with the Rules for acquiring an "Ally," and the "Bond of Friendship."

An "Ally" is necessary before graduating in the "School of Character," for it will be impossible to make the final reckoning without the aid of a strong friend who shall point out your faults; and especially in time to enable you to correct them.

DEFINITION.

A Chain of Influence is a series of Record Pupils who enter the School of Character entirely at YOUR own solicitation and for whose graduation in the One Hundred Points of Character YOU alone are responsible.

Do good in the world!

Many people yearn for the golden opportunity of accomplishing some great thing for their fellow-beings. They fail because they seek to achieve grand results without touching the details.

Your influence is constantly at work for good or bad; and that influence never dies. It will reach some distant generation yet unborn, however slight may be its power. You *can* make it felt for *centuries*, if you choose. As the wheel of time moves steadily on, the hand of fate points to the day when you shall cease from earth. Death spares none.

As the last stroke of your clock is sounding what will you look back upon with satisfaction? Wealth is a poor legacy to leave to those you love if nothing else has been given them. But if you

have saved *one* human soul from the wreck of life's disappointment; if you have pointed out the pathway to a glorious character, even to *one* aimless being, you have done your share in making the world better. How much more creditable must be a "CHAIN OF INFLUENCE," reaching into the future, building character for souls whose existence will commence long after you are laid in the ground.

You are the starting link in each chain that originates at your command. Each person who comes into the chain is a new link. This chain will go on forever. If but few links are added in your lifetime, it will still exist, for each member of the chain is under obligation to perpetuate it. Unless that obligation is broken (which is not likely, owing to the solemn nature of the oath), a Chain of Influence would continue as long as the earth stands.

The value of your influence will be felt in the present day; and you will probably live to see the world affected by the united strength of so many combined influences. What system can be better for checking the evil tendencies of the human race? It furnishes a standard to live by, which will be the next best thing to a religion. In its humble past this "School of Character" has already proved a valuable adjunct to religion; for there are many worshippers in the various denominations who, by their own testimony, owe this change of heart to the influence of these blessings. And at that time the lessons were not in printed form. There are men and women who have not connected themselves with any church who are living nobler and grander lives because of this system of self-training.

What its future may be is not known, but it cannot fail to become a factor in the work of reforming humanity.

As has been stated, an "*Ally*" is necessary; but a Chain of Influence is not. The choice is yours. If you desire to establish no chain you will be excused from doing so; and the only loss will be one per cent. from the grand total. If, however, you conclude to start a chain you will receive a marking of perfect in this lesson as soon as one link is added. For the purpose of this marking the *Ally* Chain does not count.

It is hoped that you will establish as many of the various chains as you can, for it is in this way that we hope to spread the usefulness and influence of the "School of Character." If each member will accomplish a little the grand total will become an

irresistible tidal wave, sweeping before it the degenerating forces of ignorance, sin and weakness.

The following Chains of Influence are the only ones that can be established. This lesson requires that you originate at least one in addition to the Ally Chain. For each additional one after that a triumph, equal to one per cent. (or one hundred marks), may be recorded:

CHAINS OF INFLUENCE.

Ally Chain.

Perpetual Chain.

Controlled Chain.

Gift Chain.

Holiday Chain.

Intellectual Chain.

Friendly Chain.

Name Chain.

Religious Chain.

Denominational Chain.

RULES.

RULE 1.—*An Ally Chain* shall be composed only of yourself as starter, your Ally as second link, your Ally's Ally as third link, and so on to the end of time.

RULE 2.—*A Perpetual Chain* shall consist of yourself and *one* other. Only *one* person shall be permitted to enter this chain in your lifetime. Owing to the stringency of this rule, and the desire to perpetuate this chain to the end of all time, it is important that you make the selection with the utmost care. The person selected should be one who will probably outlive you, and he should select his successor with the utmost care. If he should not outlive you, a new link must be found by you; and this new link will rank, not as your successor, but as his. Persons known to be persistent, steadfast and changeless should be selected.

RULE 3.—*A Controlled Chain* begins with you and dies with you, although it may be continued after your death by consent of all its members. All other chains are beyond your control after one link has been added by you, but in this chain you control all the members. Such a union may be turned into a useful and pleasant society. The starting link is perpetual President.

RULE 4.—*A Gift Chain* is composed of a series of links, whose lesson-book in the "One Hundred Points of Character" has been presented to you, and bears your name and date of presentation. No person shall belong to this chain unless you make such a gift to him (or her), although any subsequent link may choose the next number. This chain will afford you an opportunity for spreading the influence of this system of self-training. No member is allowed to add a successor to the Gift Chain until he has passed through the four Workshops. This guarantees good faith on the part of all.

RULE 5.—*A Holiday Chain* is one established to commemorate some public or religious holiday, or the birthday of yourself or other person. If you admit a member to the "School of Character" on such a day, the chain thus started is to be named after the day or occasion, as "The Christmas Chain," or "My Birthday Chain," or "New Year's Chain."

RULE 6.—*An Intellectual Chain* is one in which all the members are selected for their literary or scientific attainments. They are pledged to be of mutual help to each other in such studies as they may be familiar with.

RULE 7.—*A Friendly Chain* is composed only of persons, all of whom are congenial to each other.

RULE 8.—*A Name Chain* is one to which your name is attached; it is named after you. The first link of such chain is yourself; the second link must be procured by your solicitation, after which the added links are to be added at the will of any preceding member.

RULE 9.—The same person shall not, under any circumstances, become a following link in more than *one* chain, but may be a starting link in any number. The object of this is to cause an increase of membership, so that the influence of these lessons may spread rapidly.

RULE 10.—Each person who adds a member to the chain which he has already joined shall be considered a starting link, no matter how many may precede him in the same chain, for the perpetuation of it depends upon his enterprise.

RULE 11.—A list shall be kept by you in this book containing the names of all the chains you have started, all the chains of which you may be a following member, and all the persons who may precede or follow you in each and every chain.

RULE 12.—A *Tree of Influence* is a chart or a diagram of a tree with your name on the trunk, and the name of your first added member in one chain on a branch; the first added member in the second chain started by you on another branch, and so on, with the second added member of the first chain as branch of the first branch, and continuing as long as the influence started by you can be traced in its divergencies.

RULE 13.—A person who is a following link shall report to his immediate predecessor only the names of all links that may be added to any chain of which he is a member; and shall continue so to report until he has been informed of the fact that such information has been reported to the member next preceding such predecessor.

RULE 14.—All members of a chain who change their permanent residences shall report the same to all members of every chain of which they form a part.

RULE 15.—You may start one or more chains as soon as you receive the first lesson in this system, or any time thereafter.

RULE 16.—Any person who starts a Chain of Influence must first sign the following pledge in ink:

PLEDGE No. 22.

I solemnly promise to abide by the foregoing rules in starting a Chain of Influence, and before I add a member to the Perpetual Chain I will exact from such a member a solemn promise to perpetuate said chain. Whenever I shall become an added link of any chain started by another, I will abide by the foregoing rules as far as they may apply.

.....

In order to pass one hundred per cent. in this lesson it is necessary to start at least one *Chain of Influence* before making the final reckoning. This must not be the *Ally* chain. A start is made as soon as a Record Pupil has been obtained. The link is then attached, and upon graduation it is welded into the chain.

In the *Perpetual Chain* the link must be welded before it can be counted.

No unwelded link shall be detached from the chain, but shall remain perpetually upon all the records as such, in the hope that such member may succeed in graduating.

THE PAST HISTORY

of these chains proves their value. All humanity loves fellowship, and good fellowship is preferred to any other kind. Only those who are utterly debased are able to shut their eyes to the good that can be aroused in every worthy life by a system of ethics like the present School of Character. For this reason, and because there are countless thousands who are yearning for the very food that these pages offer, there is a steadily increasing demand for this course of training. It has helped men and women everywhere. It has uplifted young men and young women. The most gratifying of all facts is the placing of this volume in the hands of the youth by fond and hopeful parents.

As this is now the third edition of the present work, we are in a position to intelligently review its past ten years of influence, and we would be remiss in our duty if we did not cite from the reports we have received. These quotations are of a generic value. One may represent the sentiment of a host of others. The most pleasing of all the results thus far attained is the saving of so many persons from evil influences. We quote from the earnest pupils who have gained in character and won better positions in the world. "In order to rise rapidly and permanently I find that it is necessary to observe every one of the One Hundred Points of Character. Not a single one should be slighted, no matter of how little importance it may seem." This is the sentiment of every person who has actually succeeded in reaching grand results.

Then we have a series of reports, all concurring in the following facts, or others similar in import. One lady says: "I could never give up certain habits until I joined the School of Character. I feel strong now against all evils." Another says: "I have three sons growing into manhood. They were all slaves to faults that gave me much uneasiness. I got the eldest interested in my book on Character. He then had his brothers take up the study. They all now have fine natures. I never saw young men rise so rapidly above their associates and win so much respect and admiration. They are leaders now. Since then I have established a Holiday Chain, and make it a practice to present one young man every New Year's Day with a copy of the book. I cannot readily spare the money, but a few pennies saved each day will buy a dozen copies a year." A lady writes: "A young man who had been rather wild

enlisted for the war. I did not know him very well, but took the liberty to present him with a Bible and a copy of the School of Character. He kept both books and has brought them back with him. He is reformed and has joined the church. He places a great value on the influence of the Bible, and says the book of Character has been helpful to him, each filling important places in his life."

A man of ambition writes: "I was asked to become an Ally. At first I said I would not bother myself about such things. But I got interested, then fascinated, then I went right through in earnest. I will say positively that this School of Character changed me from a sort of weakling to a strong man. I was an employed clerk in a business establishment. The firm noticed a change in me, and the head called me in and said: 'We were about to discharge you at the end of the season. Now you have become too valuable to us to let you go.' He evidently thought I had been warned. I told him no. I lent him my book on Character, and he got a copy. I rose rapidly, and am now a partner. If this book will do so much for me, it will for others. It is my firm resolve to add one member a month to my Chain of Influence, and your records will show that I am in earnest." He kept his word, and is still adding to the chain. He writes again, later on, and says: "I have a fine lot of young men taking hold of this study, and they are going to make representative citizens." He believes in helping to elevate the race.

Another man says: "If the people who spend millions of dollars annually in educational and philanthropic work could spend a small fraction of the amount in bringing men and women into the School of Character, they would add to their own noble ranks and decrease the ranks of those whom they seek to help by charity." Another says: "The smallest grain of seed sown in spreading the influence of the School of Character springs up and multiplies in abundance. It is the only influence I know of where no seed ever fails." A mother writes: "I would rather have my daughters as they now are since graduating from the School of Character than to have them as they were before, and millions of wealth added. It seems like a miracle when I notice the change that can be wrought by one little book." And we have many thousands of reports that show the mastery of bad habits, like slang, gossip and others.

If a person is not utterly selfish there ought not to be a moment's hesitation in the matter of starting one or more Chains of Influence. The improvement in those for whom you hold some regard, as well as in the struggling youth of our generation, will pay you the largest dividend of any philanthropic action possible.

LESSON NINETY-SEVEN.

NINETY-SEVENTH POINT OF CHARACTER.

FIRST CARDINAL POINT.

SELF-CONTROL.

Unlocking the North Gate of the Citadel of Character.

END OF ROAD No. 1.

The key is placed in your hands. The Gate unlocks, but does not open until the other three have likewise been unlocked. You may then enter the Citadel. Your footing On the Heights having been maintained there many days, you have but little left to do.

As the result of the stages on Road No. 1 you should now possess the First Cardinal Point of Character—"Self-Control."

A man who can master himself is fitted for a kingdom. He can and should rule others.

Self-Control is best seen in the quiet moments of retirement. Run through the entire list of stages on this road, recite them from memory and see how many of them you have mastered. If any are lacking, proceed at once to meet the deficiency. Have Self-Control enough to compel yourself to master these. Do not give way to irritability or lack of self-effort.

In the presence of others carry yourself calmly, solidly and at all times under control. You will soon have that magnetic presence which draws all people to you. A kingly or queenly bearing will rest well upon you if you are free from affectation, and have perfect self-mastery. This Cardinal Point is intended to apply more particularly to the control of your body, and those physical tendencies which help to make or mar the career of everyone. Excitement is generally inexcusable; do not give way to it. It grows

on itself and leads to a hysterical condition, which might never appear if you maintain self-control.

In as far as you lack this important trait you will show it to those around you and thus decrease your usefulness in life; and if you have perfect mastery of yourself that likewise appears and impresses others.

The list of Points of Character which have been given you on Road No. 1 are now appended. It should be read from the bottom of the page upward, as it more fully portrays your progress in that way.

The 25 Stages of Road No. 1, leading to the North Gate:

SELF-CONTROL. THE FIRST CARDINAL POINT.

Haste not, rest not.

Will Power.

Temptation.

On the Heights.

Gambling.

Profanity.

Excesses.

Low Humor.

Revenge.

Down in
the
Depths.

Excitement.

Adaptation.

Directness.

Hasty Promises.

Secretiveness.

Influence.

Attention.

Out in
the
World.

Memory.

Cleanliness.

Automatics.

Exercise.

Health of Nerves.

Health of Body.

Irritability.

Right Rising.

Self-Effort.

In
the
Workshop.

LESSON NINETY-EIGHT.

NINETY-EIGHTH POINT OF CHARACTER.

SECOND CARDINAL POINT.

KINDNESS.

Unlocking the East Gate of the Citadel of Character.

END OF ROAD No. 2.

Kindness will unlock any gate or find its way to any heart. It is the key to progress. It implies generosity, for it requires some sacrifice at times. It costs an effort, but rarely aught else. Many persons, whose ancestors were near to the savage arrogance of barbarous age, believe it is humiliating to yield in any sense to another, and therefore, from principle, they never show a kindness. They keep a stiff reserve, a crusty demeanor for all they meet. Such people lack one of the Cardinal Points of Character; and being one-sided in their growth can never achieve the success in life which might otherwise have fallen to them. All great people are kind, and often as simple-hearted as children.

Kindness, like all the Cardinal Points, should begin at home, and retain its growth into naturalness by contact with the humbler people of life. If reserved for special occasions it shows itself in harsh tones, forced facial expressions, and angular motions. As we write, a group of ladies, now engaged in dissecting the private lives of their acquaintances, will presently give evidence of their real natures. One, who is trying to show great kindness, has a sharp, high-pitched voice, and ugly movements. That kindness is forced. She says: "Oh, indeed, I have known the whole family for years, and they are as nice a people as I ever knew, but there was an awful scandal twenty years ago about the son, although he has grown out of it and been a good man ever since." Then she goes on in an undertone and repeats the whole scandal, in all its horrid details, to four strapping females, who drink it in with gleaming eyes. They are all from one city, and on their return they will carry four separate versions, revised and enlarged, of this "new" scandal, with which to blast the reputation of a good family. Probably the story was pure fiction at the start.

A person who speaks ill of a human being, or who discusses at all the private life of any one, is lacking in the first elements of *Kindness*. But in its larger scope this trait of character embraces all those stages which have preceded it.

The 25 stages of Road No. 2, leading to the East Gate.

Read from the bottom upward:

KINDNESS. THE SECOND CARDINAL POINT.

Politeness.	}	On the Heights.
Dignity.		
Refinement.		
Suspicion.	}	Down in the Depths.
Slang.		
Sarcasm.		
Practical Jokes.		
Stratagem.		
Charity.	}	Out in the World.
Etiquette.		
Generosity.		
Anonymous Attacks.		
Comparison.		
Sociability.		
Ease.		
Conscience.	}	In the Work- Shop.
Nobility.		
Biography.		
Literature.		
Home.		
Flowers and Music.		
Kind Voice.		
Nature.		
Absorption.		

LESSON NINETY-NINE.

NINETY-NINTH POINT OF CHARACTER.

THIRD CARDINAL POINT.

EARNESTNESS.

Unlocking the South Gate of the Citadel of Character.

END OF ROAD No. 3.

A young man, on asking a celebrated banker what one requisite of character would accomplish the highest success in life, received the reply:

"Be in earnest."

The same answer has been given oftentimes by noted men. The first trait is evolved from the stages which precede it along Road No. 3.

Be in earnest with yourself. Do not allow that detracting influence—laziness—to gain possession of you. Plodding activity amid the details of life, the earnest purpose attaching to the smallnesses of a great plan, achieve the greatest ends. To slight them, or to grow careless as to small things, is the surest way of destroying earnestness. Have some well-defined purpose in all you do. When you speak do so with some end in view. See the end of the sentence ere you begin it, and make the saying of it worth something.

In all games of amusement play in earnest; so that in the more serious game of life the habit will cling to you. A good way to learn to read earnestly is to stop at the end of each page and mentally repeat the chief fact acquired and such minor ones as can be quickly recalled. This habit quickly develops a full reader and a retainer of all that is read. It also strengthens the memory.

Be in earnest in all things, great and small, at play or at work, with children or with elders, with yourself and with all mankind. It builds character and gains a more enviable reputation. *Seriousness* is opposed to empty nonsense; *Earnestness* pushes forward to a well-defined end and tries with all its might to reach it. Do not confound this Point of Character with others. If you have *Ambi-*

tion, and are in earnest, you will achieve success. A man or woman thoroughly in earnest is a resistless power. Who ever knew such to fail? Whatever you make up your mind to accomplish you will accomplish. All success is a question only of *Earnestness* and patience. Above all things, be in earnest.

The 25 Stages of Road No. 3, leading to the South Gate.

Read from the bottom upward.

EARNESTNESS. THE THIRD CARDINAL POINT.

Progress.	}	On the Heights.
Discontinue Some Vice.		
Independence.		
Flirting.	}	Down in the Depths.
Flattery.		
Threatening.		
Flippancy.		
Fads	}	Out in the World.
Justice.		
Thoroughness.		
Movements.		
Promptness		
Details.		
Sincerity.		
Ally.	}	In the Workshop.
Code of Morals.		
Completion.		
Execution.		
Simplicity.		
Honesty.		
Sympathy.		
Retirement.		
Decision.		
Seriousness.		

LESSON ONE HUNDRED.

ONE HUNDREDTH POINT OF CHARACTER.

FOURTH CARDINAL POINT.

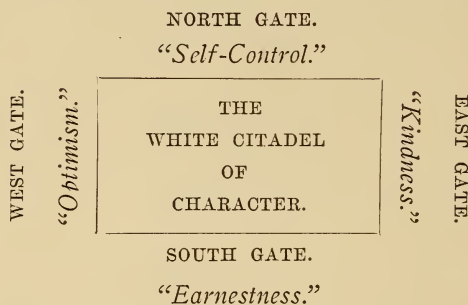
OPTIMISM.

Unlocking the West Gate of the Citadel of Character.

END OF ROAD No. 4.

This is the last of the One Hundred Points of Character. The fourth key has been placed in your hands, and with it the last Gate is unlocked. On the Keystone of the arch, over each Gate within, is seen the Cardinal Point of Character that terminates the Road leading thither.

The Four Cardinal Points of Character.



"Optimism" is the habit of looking upon the bright side of life. It leads to happiness, for it sees the other side of every cloud, and beholds the end of disappointment and failure.

It infuses hope into every enterprise and lends a zest to the working out of its fulfillment. All optimists are cheerful, and therefore attractable. Cheerfulness makes good health, while despondency diminishes the activity of the respiratory organs, thereby producing ill health.

An optimist is glad to see everybody, and everybody is glad to see him. His usefulness is enhanced by the fact that he finds easy access to all people.

Success comes often to him, for he stops not in the vale of discouragement, but keeps on to ultimate victory—a thing that accounts for the result of many a battle.

Optimism is one of the grandest traits of character, and should be taught to the young, that they may grow up to better and nobler lives. Then, when ill comes, or the bright anticipations of new enterprises are dimmed by failure, they will regard it merely as a stepping-stone to a more solid success.

Troubles are light to the optimist, and uncrossed bridges never cause him anxiety; but the pessimist lives in his fears and is constantly thinking of crossing bridges that are never reached.

The 25 stages of Road No. 4, leading to the West Gate.

Read from the bottom upward.

OPTIMISM.—THE FOURTH CARDINAL POINT.

Chain of Influence.	}	On the Heights.
Elevated Taste.		
Love.		

Insinuation.	}	Down
Self-Harm.		
Obstinacy.		in the
Sulkiness.		
Envy.		Depths.

Choice Company.	}	Out
Inspire Nobility in Children.		
Inspire Ambition in Others.		
Credulity.		in the
Criticism.		
Gossip.		World.
Turning Gossipy Subjects.		

Newspapers.	}	
Sabbath.		
Respect.		
Thought-Control.		In
Superstition.		
Tact.		the
Examine Discouragement.		
Conquer Failure.		Workshop.
Ambition.		

The four Gates are now unlocked, but will not open. You must sign one more pledge, and pass an examination.

The following should be signed in ink and dated:

PLEDGE No. 23.

THE GOLDEN PROMISE.

I solemnly obligate myself from this day ever after, as long as I live, to adopt as a part of my life the Four Cardinal Points of Character: "*Self-Control*," "*Kindness*," "*Earnestness*," and "*Optimism*," and to commit to memory the One Hundred stages in the order in which I have made them, and to repeat them as often as once a month.

.....
.....

The 100 Stages in the order in which they were made:

- | | |
|----------------------------------|----------------------|
| 1. Self-Effort. | 19. Honesty. |
| 2. Absorption. | 20. Superstition. |
| 3. Seriousness. | 21. Exercise. |
| 4. Ambition. | 22. Literature. |
| 5. Right Rising. | 23. Simplicity. |
| 6. Nature. | 24. Thought-Control. |
| 7. Decision. | 25. Automatics. |
| 8. Conquer Failure. | 26. Biography. |
| 9. Irritability. | 27. Execution. |
| 10. Kind Voice. | 28. Respect. |
| 11. Retirement. | 29. Cleanliness. |
| 12. Examine Discourage-
ment. | 30. Nobility. |
| 13. Health of Body. | 31. Completion. |
| 14. Flowers and Music. | 32. Sabbath. |
| 15. Sympathy. | 33. Memory. |
| 16. Tact. | 34. Conscience. |
| 17. Nerve Health. | 35. Code. |
| 18. Home. | 36. Newspapers. |

- | | |
|--------------------------------------|--|
| 37. <i>Attention.</i> | 51. <i>Promptness.</i> |
| 38. <i>Ease.</i> | 52. <i>Credulity.</i> |
| 39. <i>Ally.</i> | 53. <i>Directness.</i> |
| 40. <i>Turning Gossipy Subjects.</i> | 54. <i>Generosity.</i> |
| 41. <i>Influence.</i> | 55. <i>Moments.</i> |
| 42. <i>Sociability.</i> | 56. <i>Inspire Ambition in Others.</i> |
| 43. <i>Sincerity.</i> | 57. <i>Adaptation.</i> |
| 44. <i>Gossip.</i> | 58. <i>Etiquette.</i> |
| 45. <i>Secretiveness.</i> | 59. <i>Thoroughness.</i> |
| 46. <i>Comparison.</i> | 60. <i>Inspire Nobility in Children.</i> |
| 47. <i>Details.</i> | 61. <i>Excitement.</i> |
| 48. <i>Criticism.</i> | 62. <i>Charity.</i> |
| 49. <i>Hasty Promises.</i> | 63. <i>Justice.</i> |
| 50. <i>Anonymous Attacks.</i> | 64. <i>Choice Companions.</i> |
| 65. REVENGE. | 75. THREATENING. |
| 66. STRATAGEM. | 76. OBSTINACY. |
| 67. FADS. | 77. PROFANITY. |
| 68. ENVY. | 78. SLANG. |
| 69. LOW HUMOR. | 79. FLATTERY. |
| 70. PRACTICAL JOKING. | 80. SELF HARM. |
| 71. FLIPPANCY. | 81. GAMBLING. |
| 72. SULKINESS. | 82. SUSPICION. |
| 73. EXCESSES. | 83. FLIRTING. |
| 74. SARCASM. | 84. INSINUATION. |
| 85. TEMPTATION. | 92. ELEVATED TASTE. |
| 86. REFINEMENT. | 93. HASTE NOT, REST |
| 87. INDEPENDENCE. | NOT. |
| 88. LOVE. | 94. POLITENESS. |
| 89. WILL POWER. | 95. PROGRESS. |
| 90. DIGNITY. | 96. CHAIN OF INFLUENCE. |
| 91. DISCONTINUE SOME | |
| VICE. | |
| 97. SELF-CONTROL. | 99. EARNESTNESS. |
| 98. KINDNESS. | 100. OPTIMISM. |

EXAMINATIONS.

While waiting to enter the Citadel.

If you have followed the stages faithfully the examinations will be much easier than you imagine.

PERCENTAGES OF GRADUATION.

Seventy-five per cent. admits you to the Waiting-room of the Citadel; and you are regarded as a graduate. You also have permission to review the course in the hope of reaching 100 per cent.

Ninety per cent. admits you to full possession of the Citadel, excepting the "THRONE ROOM." You are also entitled to a "*Certificate of Rank*." This will be issued by your Ally.

Ninety-five per cent. admits you to the "THRONE ROOM." You are also entitled to a written Diploma from your Ally.

One hundred per cent. places you upon the THRONE; and your Diploma contains the degree of the "Rank of Perfection" beautifully engrossed thereon; being the highest honor attainable.

Upon making your final reckoning you will proceed to estimate your percentage. Each Point of Character represents one per cent. if you are perfect in it.

One per cent. is equal to 100 marks.

One hundred per cent. would represent 10,000 marks.

At the end of each of the 100 Lessons will be found Requirements, Losses, Standing, Slips, or some directions in place thereof.

Before proceeding to the Table of Percentages it is well to understand the general demand of each Point of Character.

Those marked thus * must be observed for 200 days, of which 100 must be consecutive and a daily record kept.

Those printed in *Italics* are to be reckoned upon an estimate formed by the good judgment of yourself and Ally.

A Daily Account is necessary for those from 65 to 84.

Those having no mark do not require a daily record, except in case of loss, when a loss of the number of marks indicated in the following tables must be recorded:

The figures in the table of Losses indicate the record to be made for each failure. Thus: 1 means a loss of 1 mark.

	COST OF LOSSES.	PERCENT- AGE.		COST OF LOSSES	PERCENT AGE.
1. Self-Effort *	1		26. <i>Biography.</i>	0	
2. Absorption *	1		27. Execution.	1	
3. Seriousness.	1		28. <i>Respect.</i>	0	
4. Ambition.	0		29. <i>Cleanliness.</i>	0	
5. Right Rising *	1		30. <i>Nobility.</i>	0	
6. <i>Nature.</i>	0		31. Completion.	5	
7. Decision.	1		32. Sabbath.	2	
8. Conquer Failure.	1		33. <i>Memory.</i>	0	
9. Irritability.	1		34. Conscience.	1	
10. <i>Kind Voice.</i>	0		35. Code.	100	
11. Retirement *	1		36. Newspapers.	1	
12. Examine Dis- couragement. }	5		37. <i>Attention.</i>	0	
13. Health of Body.	1		38. <i>Ease.</i>	0	
14. <i>Flowers & Music.</i>	0		39. Ally.	10,000	
15. <i>Sympathy.</i>	0		40. Turning Con- versation. }	2	
16. <i>Tact.</i>	0		41. Influence.	1	
17. <i>Nerve Health.</i>	0		42. <i>Sociability.</i>	0	
18. Home.	5		43. Sincerity.	1	
19. Honesty.	1		44. Gossip *	3	
20. Superstition.	1		45. <i>Secretiveness.</i>	0	
21. Exercise.	1		46. <i>Comparison.</i>	0	
22. <i>Literature.</i>	0		47. <i>Details.</i>	0	
23. <i>Simplicity.</i>	0		48. <i>Criticism.</i>	0	
24. Thought-Control	1		49. Hasty Promises	1	
25. <i>Automatics.</i>	0		50. Anonymous Attacks. }	100	

The figures in the table of Losses indicate the record to be made for each failure. Thus: 1 means a loss of 1 mark.

	COST OF LOSSES.	PERCENT- AGE.		COST OF LOSSES.	PERCENT AGE.
51. Promptness.	2		76. Obstinacy, <small>Daily Account.</small>	.....
52. <i>Credulity.</i>	0		77. Profanity, “	.....
53. Directness.	2		78. Slang, “	.....
54. <i>Generosity.</i>	0		79. Flattery, “	.....
55. <i>Moments.</i>	0		80. Self-Harm, “	.....
56. <i>Inspire Ambition.</i>	0		81. Gambling, “	.....
57. <i>Adaptation.</i>	0		82. Suspicion, “	.....
58. Etiquette.	1		83. Flirting, “	.....
59. <i>Thoroughness.</i>	0		84. Insinuation, “	.....
60. <i>Inspire Nobility.</i>	0		85. Temptation.	1	
61. <i>Excitement.</i>	0		86. Refinement.	1	
62. <i>Charity.</i>	0		87. Independence.	1	
63. <i>Justice.</i>	0		88. <i>Love.</i>	0	
64. <i>Choice Company.</i>	0		89. <i>Will Power.</i>	0	
65. Revenge, <small>Daily Account.</small>	.....		90. <i>Dignity.</i>	0	
66. Stratagem, “	.....		91. Discontinue } Some Vice. }	1	
67. Fads, “	.....		92. <i>Elevated Taste.</i>	0	
68. Envy, “	.....		93. Haste not, } Rest not. }	1	
69. Low Humor, “	.....		94. Politeness.	1	
70. Prac. Joking “	.....		95. Progress.	1	
71. Flippancy, “	.....		96. Chain of } Influence. }	100	
72. Sulkiness, “	.....		97. <i>Self Control.</i>	0	
73. Excesses, “	.....		98. <i>Kindness.</i>	0	
74. Sarcasm, “	.....		99. <i>Earnestness.</i>	0	
75. Threatening, “	.....		100. <i>Optimism.</i>	0	

TOTAL,

At the final reckoning put your percentage in the right-hand column.

Read the Requirements and Losses at the end of each lesson; also the Triumphs. When the final reckoning is made, deduct the total losses in each Point of Character from 100 per cent., and write down the remainder in the right-hand column. Add these all together at the end, divide by 100, and you will know your exact percentage.

Your *Ally* will be of great help to you at the time of making the final reckoning.

The marks attained in the Triumphs should be added to your percentage.

CLOSING REMARKS.

This course of training, if properly managed, need not take any of your time. The day is like a barrel full of apples; after the large ones are in there is plenty of room in the spaces between them for other things of lesser size. All persons have odd minutes in every day. Some do not know it.

Many a student of these lessons has written of the delights experienced in their unfolding and developing processes. Many a one has expressed regrets at having to close the book after the last percentage has been estimated. As Charles Dickens was "homesick and lonely for his characters" when the novel was done, so the student of any system of training that he has learned to love will find an aching void in saying good-bye to the hallowed associations.

DIPLOMA.

Your Ally should grant you a Certificate of Graduation prepared and signed by him. The size, design and wording may be left to your judgment and his; but we would suggest a beautiful pen drawing which can be made by any skilled penman of your community at very trifling expense. This can be framed and hung in your room, or else may be attached to this volume.

A genuine DIPLOMA, of the most costly steel engraving, is issued by Ralston University of Washington, D. C., to graduates of the Ralston Natural College, which is a home course of training, comprising the best things for every man and woman and every young man and young woman. We believe Ralston Natural Col-

lege to be better than any other course of education, training, learning or means of developing the whole man and the whole woman for the battle of life. It is unparalleled in its effectiveness, thoroughness and rapidity of progress.

The entire School of Character, broad and great as is its scope, is but a very small part of Ralston Natural College.



END

OF

SCHOOL OF CHARACTER.



THE LAW OF LEADERSHIP.

That peculiar force in the personality of an individual which commands the immediate respect of others is an indefinable term. It is useless to call it character and there let the matter drop. Here is an example, and we use it because it is divested of all counter-influences. A man wishing to build up an estate in a locality where every person was a stranger to him advertised for twenty laborers. It was his intention to appoint one as overseer to look after improvements. Nearly two hundred applicants appeared. He selected those who were to his mind a combination of the best intelligence and strength. He put forty to work for a few days, at the end of which time he eliminated twenty.

Having done this he sought one to act as overseer, but resolved to choose the man who would be most likely to suit him and thus avoid unnecessary changing. From an unsuspected point of observation he watched the men a half hour daily. There were three who did more work than the others, and they were valuable; but it was brute force moving automatically. Others may have been more honest but were slower and less valuable, although equal to the average. There were five who possessed a higher order of intelligence than the others. From these he selected the man who held the respect of the other four, and made him his overseer. Then he asked himself, why this one man was his choice. It was not because of freedom from faults, for he was not much the superior of an ordinary laborer; he was the best leader of the group, and that was all. It was necessary to select one who possessed some leading qualities, or else the others would never have been controlled. Every group of individuals working together must have a leader or their labor will be much in vain. A leader is one who naturally commands a following. To select one without such quality would mean failure, as when a man placed his nephew in charge of a number of men who did not respect him.

The same principle is seen in settlements, parties, associations, or other groups of individuals. One person comes to the

front. Two or more may be qualified, in which case a conflict of leaders will ensue. Ability alone is not sufficient. Character causes its subject to acquire greater ability. The latter quality may be accompanied by good or bad features, by arrogance, selfishness, dishonesty or disagreeable methods, so that the able man repels; and this is too often true. He lacks very many of the elements of character, and therefore cannot become a leader except by sheer force. But if he possesses ability and cultivates character, he will become a natural leader; or if he lacks ability and cultivates character he will soon possess the former and become a leader. In other words, character imparts personal power, or it would not be character.

But then comes the fact that personal power does not ensure leadership of itself, unless it is accompanied by character. Thus we see that one of the results of character may exist independently of its parent; a seeming contradiction that is explained when we say that ability or personal power is brought into existence by the vitality of character, although it more often appears as the result of other agencies. There is such a thing as ability without character, but there is no such thing as character without ability. The latter has so many stamps, so many varieties, that the question may be asked, what is real ability?

So much information has been obtained by years of observation that we present the well-known results of this study in a few plain statements. We draw instances almost at random, for there are numberless accounts that prove the same principle. The reports here embodied are from young men and men of matured years. Ladies have been successful in obtaining leadership, but their opportunities have been much more limited than those of the other sex.

A man, who styled himself as mean and disliked, ascertained the opinions in which he was held by others, and they were discreditable, although he was getting along well with his own affairs. He cast about for some course of study, and tried the first things that occurred to him. All at once he realized that he possessed some ability and no character strength. He wrote to us for advice, took up this study, developed what he most needed, and was able to win the richest measure of respect from the very public that had pessimized him. This was a triumph. He asked the question whether the man "who had been without honor in his

own country" could more easily win leadership elsewhere; but he rapidly secured the prize, and replied to his own inquiry by saying, "I could not have progressed more rapidly with strangers, and I have the satisfaction of conquering those who disregarded me." He had forced a repeal of the old adage.

A young man wished to be president of a very influential literary society, of which he had been a member for several years. He qualified himself, but he lacked the courage to ask votes. "I will never do that," he wrote us, in making application for this course of lessons on character; "I wish to acquire qualities that will attract attention." Two years later he wrote, "I am now president of the society, and I never asked for a vote. I know certainly and surely that the study of character did this for me. I have no doubt of it."

A young man, whose case is similar to that of thousands who have been helped by this training, wrote that he wished to become a political leader. He asked for the two works on magnetism, what are now the books known as the "Cultivation of Personal Magnetism," and "Universal Magnetism." In response to his earnest letters and statement that he would gladly pay hundreds, if not thousands of dollars, for the results if they could be attained, we assured him that the two courses of training in magnetism and that of character would give him everything he wished, and this we then guaranteed, as we do now. He accepted our advice. Thousands have done the same. Not one case of failure has occurred.

THE NEXT STEP

IN THE MAKING OF A GREAT PERSONALITY IS

RALSTON ETIQUETTE

AND THE

FINAL STEP IS

YOUR TEMPERAMENT

BEHIND

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